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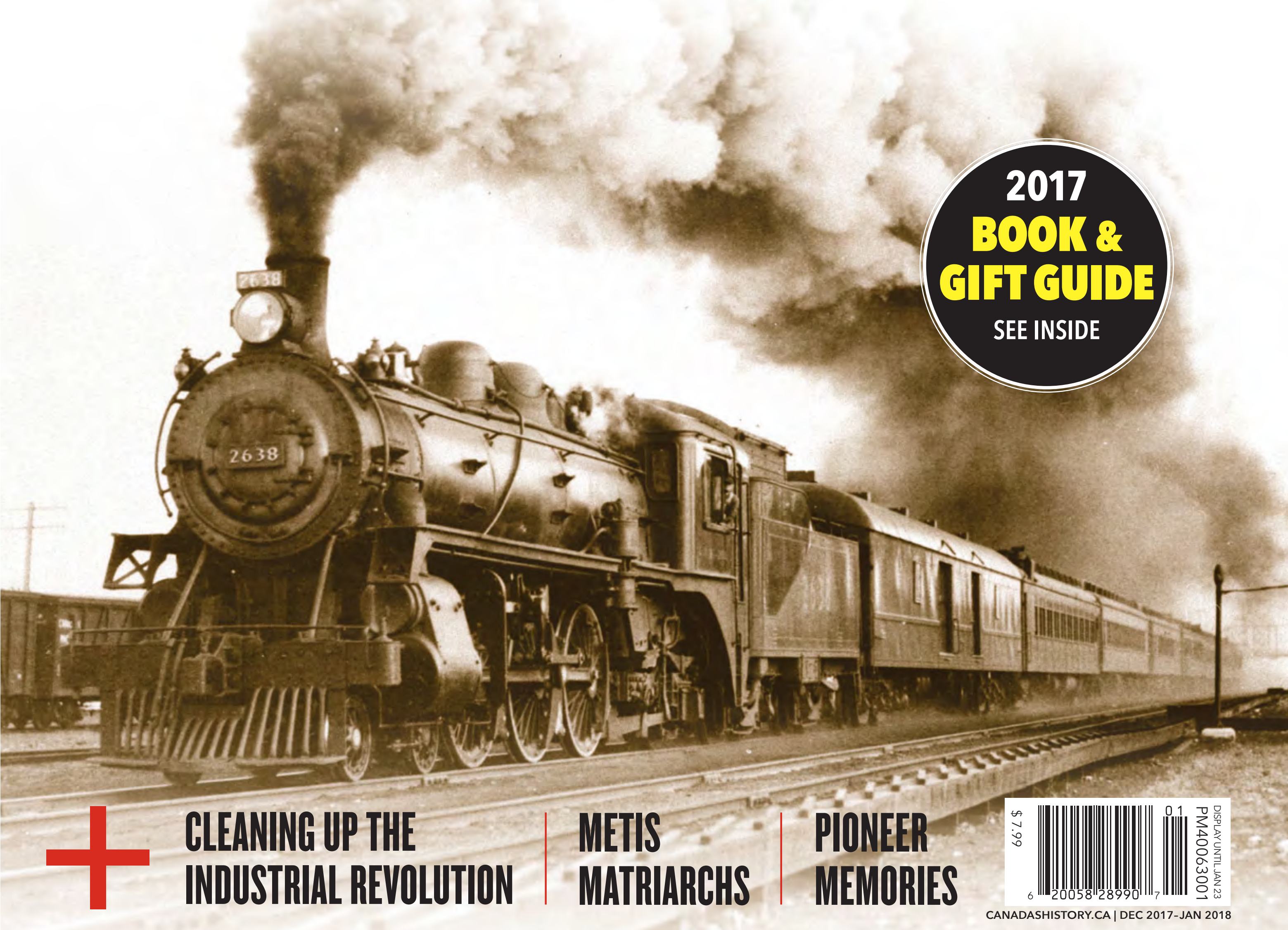

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CANADA'S HISTORY
TRAINS
CANADA'S ICONIC ENGINES

On the cover

Canadian Pacific Railway Train No.3, the Vancouver Express, drawn by Locomotive No. 2638 circa 1920s in Calgary. Library and Archives Canada.

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Polio in the Arctic

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Getting back on track

My grandmother had a great collection of hardcover books that she kept in bookcases throughout her house.

One of them — *The History of Pugwash*, by James F. Smith — caught my attention and presaged my current love of history. Published in 1978, when I was seven years old, the book recalled the early years of my hometown.

The Pugwash I knew growing up was a small village filled with hard-working everyday folk. We had one grocery store, the Co-op, a family-run convenience store that rented videos, and a red-brick train station. The latter hadn't seen a train pass through in years.

And so I was amazed to read in *The History of Pugwash* that this train station was once a hive of activity in what had been a busy community with several hotels, restaurants, and factories.

Built in 1892, the station was designed by none other than Sir Sandford Fleming — the inventor of standard time. For decades it was a major link between Pugwash and the wider world.

In 1957, when the world's first conference to assess the danger of nuclear weapons — the Pugwash Conference on Science and World Affairs — was held in my hometown at Thinker's Lodge, scientists arrived by train to attend. Some even stayed in luxury rail cars parked at the station during the event.

Pugwash station was closed in the 1970s. Today, the historic building — one of only two Fleming-designed stations left standing in Nova Scotia — is home to the village library.

The story of the Pugwash station is the story of many abandoned train stations in villages and towns across the country. These buildings, many of which still stand, exist as reminders of a time when rail travel was the predominant form of transportation in Canada.

In this issue, we showcase some of Canada's iconic trains and explore the many ways they have connected the country. These include the Canadian Army's top secret armoured train, the celebrated royal train of 1939, the Canadian of Via Rail that still runs today, and many others.

Elsewhere in the magazine, we look at the City Beautiful movement of the late nineteenth century; we remember the devastation of the Halifax Explosion of 1917; and we examine the lives of two Metis matriarchs who figured prominently in the growth of the prairie West.

Mark Reid

CONTRIBUTORS

Kevin J. Holland authored "Trains of Fame." He has written widely about North American railways. His latest book, *Château Laurier – A Splendid Century: The Life and Times of Ottawa's Grand Railway Hotel*, was published in 2017. His history of Canadian National's steam-to-diesel transition (with Ken Goslett) won the Canadian Railroad Historical Association's 2012 Book Award.

Doris Jeanne MacKinnon wrote "Metis Matriarchs." She is the author of *The Identities of Marie Rose Delorme Smith: Portrait of a Metis Woman, 1861-1960* (2012) and *Metis Pioneers: Marie Rose Delorme Smith and Isabella Hardisty Lougheed* (2017). She is a program coordinator and history instructor at Red Deer College.

Alan MacEachern co-authored "Collecting Memories." He teaches history at Western University and is the founding director of NiCHE: Network in Canadian History & Environment. MacEachern and Edward MacDonald are currently writing a history of tourism on Prince Edward Island.

Edward MacDonald co-wrote "Collecting Memories." He is a professor at the University of Prince Edward Island, where he teaches Canadian history and researches his home province's social, cultural, and environmental history.

Paul Weinberg wrote "Beautiful Cities." He is a veteran professional freelance writer based in Hamilton. His work has appeared in various publications, including the *Globe and Mail*, the *Hamilton Spectator*, and *NOW Magazine*. He has a history degree from York University's Glendon College.

PHOTO TOP LEFT: ANDREW WORKMAN

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Call for more details and book your space while it remains.

The beaver bill

I really enjoyed your article on beavers [“Working Like a Beaver,” August-September 2017]. I had no idea there had been so many fanciful ideas about these animals. I grew up knowing beavers as something good to eat. That may surprise many of your readers.

Our beaver feasts came thanks to my uncle, noted trapper Ralph Bice, one of the founders of the Ontario Trappers Association. Some years ago, my uncle discovered that, in spite of the beaver being a Canadian symbol for a very long time, it was never made official. He immediately contacted his local MP, Stan Darling, to submit a private member’s bill. The bill passed on March 24, 1975, with the result that the beaver is now indeed an official Canadian symbol. I am very proud of this.

Beth Topp Willems
Elliot Lake, Ontario

Cutting edge

Terrific to see the “Timber!” feature [October-November 2017], as forestry continues to be most important — especially in our British Columbia southern interior rainforest. The article shows one of the earliest chainsaws made in Canada — Industrial Engineering Limited (IEL) Model F.

In 1953, IEL produced the world’s first direct drive chainsaw. This revolutionized the chainsaw industry, because this new unit could cut in any direction, bore holes in logs, and also cut branches, allowing one man to do the jobs that previously needed additional workers with axes.

Tom Lymbery
Gray Creek, British Columbia

The bank of Belcourt

While Alphonse Desjardins may have opened “North America’s first savings and credit co-operative” in 1901 [“Titans,” October-November 2017], he may have been inspired by the Farmers’ Bank of Rustico, Prince Edward Island. The Farmers’ Bank was the precursor to the credit union movement in Canada when it was formed in 1864 by Georges-Antoine Belcourt, a Jesuit missionary.

Father Belcourt was a fascinating person. He spent many years in Western Canada, becoming an activist for the Métis. He was effectively banished to eastern Canada, where he eventually became the parish priest in Rustico.

George and Terry Goulet
Sechelt, British Columbia

Interpreting the treaties

In “Conversation starter” [August-September 2017] Christopher Moore raises several important points about Indigenous reconciliation and balancing the historical record. However, he exaggerates the effect of Treaty 9 when he states that the First Nation parties “did not authorize mining roads to be built by outsiders without local consent.” Treaty interpretation is a complex matter, but Treaty 9, like the other numbered treaties, provides for the Crown’s right to “take up” land for industrial purposes and very clearly sets the stage for Crown management of Crown lands.

The courts have established a fulsome Crown duty to consult First Nations about the potential impacts of development and, where appropriate, to accommodate their interests. However, the courts are equally clear that local consent is not required

Richard Krehbiel
Kisbey, Saskatchewan

Family connection

I enjoyed reading the article “Grenfell Mission Heroines” in the August-September issue. I was particularly surprised and pleased to read the reference to nurse Jean Calderwood and her plane crash experience. Jean is a cousin of mine. She is still alive and ticking at the age of ninety-four, living in Harpswell, Maine. I immediately sent her a photocopy of the article, and she was thrilled to read it.

Donald Gordon
Dartmouth, Nova Scotia

Remembering Grenfell

Dr. Wilfred Grenfell was a great friend of my grandfather and the people of our village at Seal Islands, Labrador. I still have the barometer Grenfell gave my great-great-grandfather in 1896. He also brought a fiddle for Jim Morris of our village. The Rooms Provincial Archives a few years ago posted pictures of our grandfather and family on its website.

Tony Roberts
St. Anthony, Newfoundland and Labrador

Kudos

Tanja Hütter and her staff have accomplished a significant task in getting old copies of *The Beaver* back online in a new and improved setting. I look forward to being able to use a new search function they are establishing. Congratulations and thank you.

George Duddy
White Rock, British Columbia

Erratum

The cover photo information for the October-November 2017 issue listed Stanley G. Triggs as the photographer. While Triggs donated the photo to the McCord Museum, he did not take it. The actual photographer is unknown. Also, the photo was sent to us with the orientation reversed. We regret the error.

During the fur trade era, outposts regularly received “packets” of correspondence. Email your comments to editors@CanadasHistory.ca or write to Canada’s History, Bryce Hall Main Floor, 515 Portage Avenue, Winnipeg, MB R3B 2E9 Canada.

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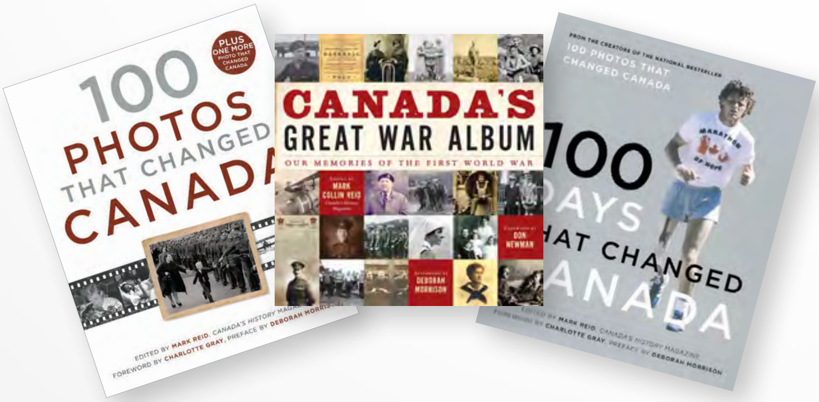
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CANADA'S HISTORY

North West Mounted Police officers in London, England, in 1897 for Queen Victoria's Diamond Jubilee.

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NEWS

Remembering the Mounties

A retired RCMP officer has made it his mission to ensure all departed Mounties get their due.

Joseph "Buffalo Joe" Healy has spent countless hours since 2001 working on a database that contains the name and regimental number of every Canadian mounted police officer going back to 1873.

Feeling a sense of obligation to identify and to care for the graves of deceased members, Healy created rcmpgraves.com in 2001 after a thirty-six-year career with the force.

The database includes thirty thousand photographs and information about Mountie graves and monuments in Canada and elsewhere.

Healy receives information, anecdotes, and photos from veterans, members, and families and friends of the force from around the world. Among them is one from Kevin Vickers, Canada's ambassador to Ireland, who is best known for his role as sergeant at arms in the House of Commons in 2014, when he helped to bring down a gunman who went on a shooting rampage in the Parliament Buildings.

In a letter posted to the website, Vickers, a former RCMP commissioner, noted that a small gravesite in rural Ireland contains the remains of William Francis Butler — the British army officer responsible for the formation of Canada's federal police agency. It was Butler who gave Prime Minister John A. Macdonald recommendations about the type of police force needed to settle the West.

"The rest is history," wrote Vickers. "But there he lies in Ballyslateen, Tipperary, with no monument to indicate his involvement in the creation of the North West Mounted Police. How could such a man become forgotten in history?"

The wish to ensure that members are not forgotten drives Healy to keep adding to the website, which also includes sections such as "Tales From Fort Healy" and "Highly Mounted RCMP Mysteries" that contain amusing stories about the force, as well as Healy's own experiences.

Healy's work earned him the Sovereign's Medal for Canadian Volunteers from the Governor General in 2016, as well as a Commissioner's Commendation from the RCMP in 2013.

"This information, which I input daily — many hours each day — is of immense help to Canadians, archivists, genealogists, family members, troop mates, and members of other police forces around the world who are keen to begin their own databases and to follow this model," said Healy.

– Nelle Oosterom

EXHIBITS

Northern visions

New exhibit offers unique snapshots of Canada.

Photography fans and history buffs can get a close-up look at Canada in the twentieth century at a new exhibit of more than two hundred historical and newsworthy images drawn from the archives of one of the world's most influential newspapers.

The Faraway Nearby, on display at the Ryerson Image Centre in Toronto, is a showcase of images of Canada from the *New York Times*' photo archive, featuring nearly a century of important Canadian political, cultural, and sporting moments.

"We aimed to represent a diverse number of compelling Canadian stories, both big and small, that have informed our national experience throughout the twentieth century," said Denise Birkhofer, the collections curator and research centre manager at the Ryerson Image Centre. Birkhofer curated the exhibit with Gerald McMaster, who holds the Canada Research Chair in Indigenous Visual Culture and Curatorial Practice at OCAD University.

The exhibit examines how the country has been depicted by the *New York Times*. Birkhofer said the exhibit "allows for the study of how Canadian national identity was constructed and disseminated through imagery both at home and abroad."

The images cover a cross-section of topics, including Expo 67, the 1976 Olympics, sports icons, popular landscapes, well-known personalities and politicians, Canada's role in the First World War, royal visits, and the intrigue of the Dionne Quintuplets.

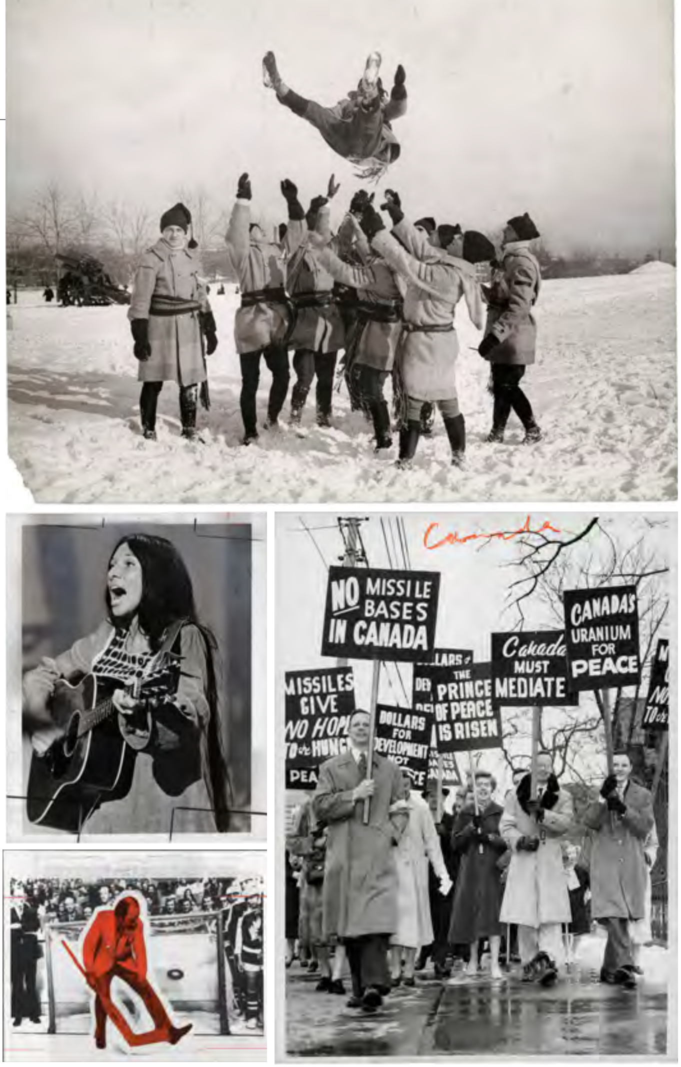
Birkhofer said the photos in the exhibit were chosen for their visual appeal, as well as for the significance of the events they depicted.

"Photographs help to bring history to life in a way that differs from textual accounts," Birkhofer said, adding that the images also allow us to reflect "on the nation's past and its present relevance."

The photographic prints themselves provide a chance to study the edit marks, retouches, and original captions to see how they were intended to be used, she says.

The exhibit includes images shot by Canadian photographers Nat Turofsky and Alfred G. Pittaway and also features photos taken by the Canadian Pacific Railway and the stills division of the National Film Board of Canada.

The images in The Faraway Nearby are part of a larger collection of twenty-five thousand historical Canadian photographs acquired from the *New York Times* photo archive by real estate executive Chris Bratty in 2007. Bratty donated them to the Ryerson Image Centre earlier this year in honour of Canada 150. The collection is now named the Rudolph P. Bratty Family Collection. – Marianne Helm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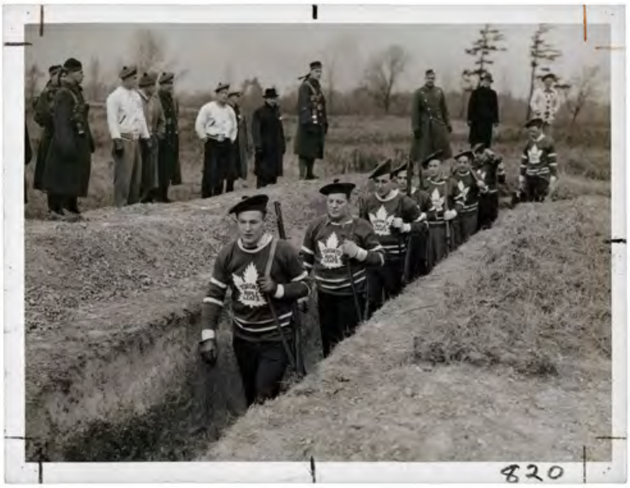
CANADAS URANIUM FOR PEACE

Clockwise from top: Members of a snowshoeing club initiate a new member by means of the "Montreal Bounce," Montreal, circa 1924, unknown photographer for Chesterfield & Maclaren; peace protesters march during an Easter parade in Toronto, March 29, 1959, unknown photographer for Federal Newsphotos of Canada; members of the Toronto Maple Leaf hockey team stand in a makeshift trench during a military training session, 1939, unknown photographer for the Alexandra Studio; Prime Minister Pierre Trudeau tends goal, June 9, 1971, unknown photographers for United Press International and the Associated Press; Buffy Sainte-Marie sings on the *Johnny Cash Show* circa 1969, unknown photographer.



THE RUDOLPH P. BRATTY FAMILY COLLECTION, RYERSON IMAGE CENTRE

NEWS

Honouring the victims

An $8-million monument honouring the victims of the Holocaust is now open in Ottawa.

Titled Landscape of Loss, Memory and Survival, the monument is an open-air pavilion designed to approximate the shape of the Jewish Star of David.

A conceptual drawing of the new national Holocaust monument in Ottawa.

The Holocaust is the name given to the mass extermination of over six million Jews, and countless other victims, at the hands of the Nazis during the Second World War.

Designed by Team Lord of Toronto, the monument, officially opened in September, features a walk-through portion that includes a large gathering space, as well as thirteen plaques and six murals.

"This monument, so close to our Parliament and Supreme Court, is a reminder of the devastating cost of allowing hatred and tyranny to overcome openness, inclusion, and freedom," Prime Minister Justin Trudeau said.

The monument made headlines in September after it was discovered that a plaque marking the opening of the site failed to specifically mention the Jewish people by name. The federal government has ordered a new revised plaque to correct the situation.

Sharing community stories

Canada's History Society is launching a Community History webinar series that will run until March 2018.

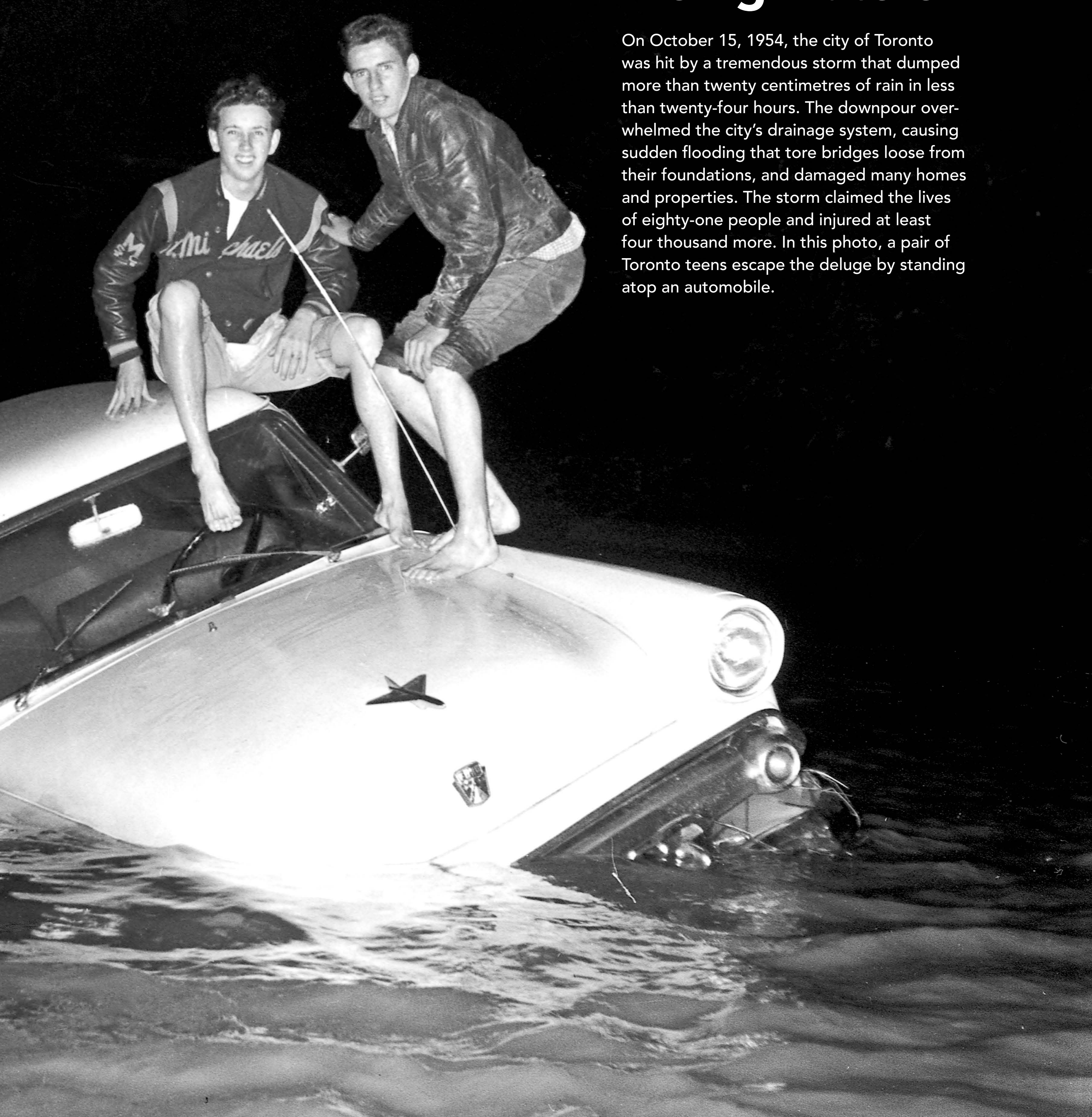
From the Women of Wolfville in Halifax, to the Kaur Project in British Columbia, this webinar series will share the stories of Canadian communities that have made significant efforts to preserve their local histories.

Community history project coordinators will explain how the framework of their projects served to popularize the histories they shared and will discuss challenges that arose during the projects. Webinars will be one hour in length, including time for a Q&A period with the audience. The presentations are free to attend and will be recorded and published on the Canada's History YouTube channel. For more information go to: CanadasHistory.ca/CommunityHistory.

PHOTOGRAPHIC MEMORY

Rising waters

On October 15, 1954, the city of Toronto was hit by a tremendous storm that dumped more than twenty centimetres of rain in less than twenty-four hours. The downpour overwhelmed the city's drainage system, causing sudden flooding that tore bridges loose from their foundations, and damaged many homes and properties. The storm claimed the lives of eighty-one people and injured at least four thousand more. In this photo, a pair of Toronto teens escape the deluge by standing atop an automobile.



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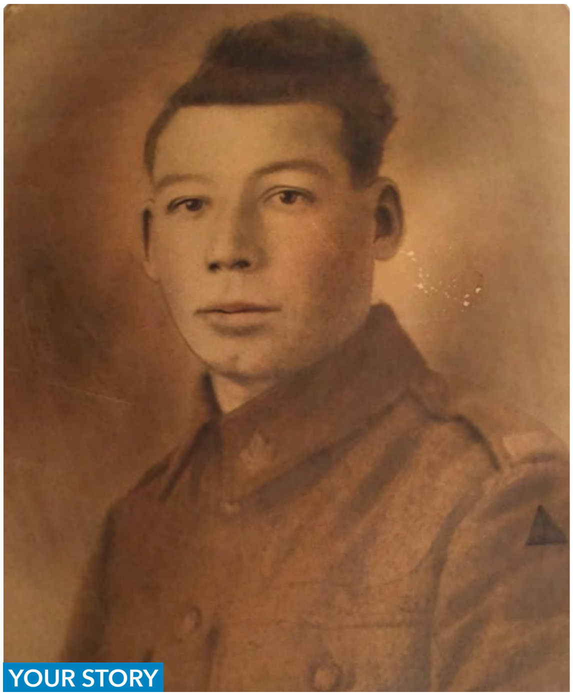

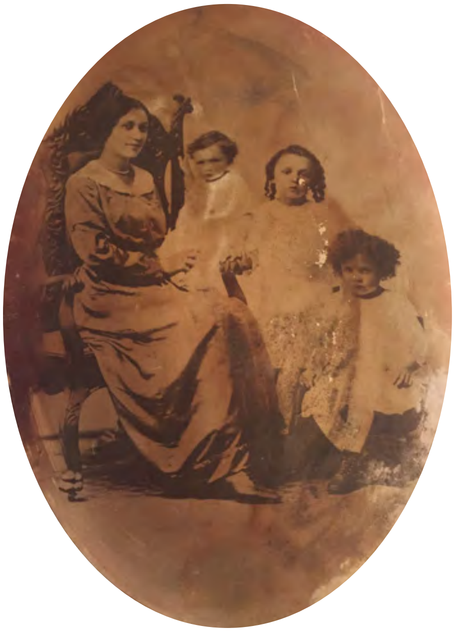

Left: Joseph Gagnon, circa 1916. Right: Annie Jane (Menesse) Gagnon sits with her children Gordon, Viola, and Cecelia, circa 1916.

YOUR STORY

Fighting for recognition

How Canada stole an Indigenous veteran's family identity and land rights. by Lynn Gehl

In the Algonquin Anishinaabeg tradition *dibaajimowinan*, or personal storytelling, is valued as a legitimate method of gaining and conveying knowledge. *Dibaajimowinan* is "wholistic" in that it values knowledge that is more than rational: it is emotional and spiritual too.

For me, most days, and especially Remembrance Day, are a bundle of contradictions in that my lived experience is laden with the genocide of colonial Canada — both historically and in a contemporary sense.

The Algonquin Anishinaabeg is a nation of people who straddle what is now called the Ottawa River watershed. Through processes of colonization we are now divided into provinces and by language, law, and religion. We were denied a treaty during the historic treaty process, and Canada's Parliament squats on our land.

My great-grandfather Joseph Gagnon served in the First World War (1914–18). On September 12, 1910, in Eganville, Ontario, Joseph married Algonquin Anishinaabe-kwe Annie Jane Menesse, the daughter of Mary Ann Bannerman and the adopted daughter of Frank Menesse. Joseph and Annie Jane were members of the Golden Lake Indian Reserve, now called Pikwàkanagàn First Nation, raising their five children: Viola, Cecelia, Gordon, Kenneth, and Steve. Viola, their first child, was my grandmother.

Viola Gagnon, circa 1930.

Through archival research I gained a copy of Joseph's attestation papers that are dated May 12, 1916. His last name is spelled "Gagnon," and his birthdate was recorded as April 7, 1890, making him twenty-six years old at the time of his enlistment. He was recorded as 5 feet 7.25 inches tall; he had brown eyes and brown hair, with a medium complexion, and was listed as a Roman Catholic.

Joseph enlisted in the 207th Battalion and then transferred to the 2nd Battalion; he served in Canada, England, and France. I learned that his port of embarkation out of Canada was Halifax, and he left on my grandmother Viola's sixth birthday — May 28, 1917. His port of disembarkation was Liverpool, England, on June 10, 1917, and he was demobilized on January 24, 1919, remaining a private, service number 246266, for the duration of the war.

According to the record, Joseph received the British War Medal and the Victory Medal. Family oral history, though, informs me that he may also have received the Military Medal. I have never seen these medals, and I am not sure where they ended up. The feelings that the military records and the oral tradition evoke — of a dutiful, decorated soldier — are real enough for me.

After the war ended Joseph returned to his family and home community, the Golden Lake Indian Reserve. From my family oral history I have learned that shortly after, in the 1920s, the Royal Canadian Mounted Police

COURTESY LYNN GEHL

escorted him and his family out of their community, because his Indigenous identity was borne by his mother's ancestral line rather than his father's. His wife Annie Jane's indigeneity was irrelevant because women, according to British law, were mere appendages of their fathers and husbands. Apparently this practice was commonly imposed on Indigenous veterans and their families. When they came home from serving as the British Crown's loyal allies, some lost all their treaty rights as Indigenous people.

While the Algonquin Anishinaabeg are the traditional Indigenous landholders of the Ottawa River Valley, through colonial policies and laws many of us were, and remain, denied the right to pass on to our families our national identity and our rights as Indigenous people — such as the right to own land and resources and, via this, the right to live a good life (*mino-pimadiziwin*). Rather, as historian J.R. Miller has shown in *Sweet Promises: A Reader on Indian-White Relations in Canada* and *Lethal Legacy: Current Native Controversies in Canada*, and historian J.L. Milloy has shown in his essay "The Early Indian Acts: Development Strategy and Constitutional Change," we were stripped of our national identity, and many others were relegated to living in reserve communities until we could prove we met the British criteria of what it meant to be civilized. The reason for this, explains R.A. Williams in *Savage Anxieties: The Invention of Western Civilization*, was that British Canada did not view the Algonquin as real people but rather as pre-human beings without legitimate identity, culture, or governance traditions, whereby we consequently also lacked a valid holding on the land.

In concrete terms, the legacy of these colonial policies and laws also manifests today in the intergenerational transfer of landholdings, in the form of what is, and what is not, willed to the children and grandchildren of settler families and Indigenous families. The short story is that many settler families continue to benefit from Indigenous land and the denial of land rights. In this way, settler Canadians, you should know that my great-grandfather went to war for your rights, not mine.

When I reflect on this reality, I am saddened that Joseph Gagnon fought for a country that took so much away from his family — and from his children, grandchildren, and great-grandchildren. As Indigenous people of this land, my ancestors deserved the right and the responsibility to care for their children and to provide for them *mino-pimadiziwin*.

This is my story. Learning, sharing, and remembering should not be this hard.

Lynn Gehl, Ph.D., is an Algonquin Anishinaabe-kwe from the Ottawa River Valley. She is a critic of colonial law and policy in Canada. She has a book on the Algonquin land claims process in Ontario, *The Truth that Wampum Tells: My Debwewin on the Algonquin Land Claims Process*, with Fernwood (2014), and another on Indigenous knowledge, *Claiming Anishinaabe: Decolonizing the Human Spirit*, with University of Regina Press (2017). You can read more of her work at www.lynngehl.com.

NEWS

Riel repatriation

Louis Riel's crucifix.

COURTESY OF RCMP

Three historical artifacts with significant ties to Louis Riel will be returned to the Métis people by the Royal Canadian Mounted Police.

For years, the Métis leader's crucifix, a hunting knife, and a book of Riel's poetry have been on display at the RCMP Heritage Centre in Regina.

In early 2017, a University of Saskatchewan law student began an online petition to have the artifacts repatriated to the Métis people.

On September 23, 2017, in Winnipeg, a formal step was taken at the Manitoba Metis Federations' annual general assembly to make that happen. RCMP Deputy Commissioner Kevin Brosseau, Manitoba Metis Federation President David Chartrand, and Métis National Council President Clément Chartier signed a memorandum of understanding for the artifacts' return. "The repatriation of the personal effects of our revered leader Louis Riel marks a good first step in reconciliation between the Métis Nation and the RCMP," Chartier said.

The crucifix was donated to the RCMP in 1959 by the daughter of a North West Mounted Police member who had guarded Riel during his trial; the hunting knife, believed to be Riel's, was donated in 1947; and *Poésies Religieuses et Politiques*, a book of poetry written by Riel, was given to the force in 1943.

The artifacts will be housed at a new Métis National Heritage Centre in Winnipeg beside Upper Fort Garry where, in 1869, Riel established his provisional government. Construction of the centre is set to begin in 2018.

"The repatriation of our Métis leader Louis Riel's personal effects are important pieces in building our renewed nation-to-nation and government-to-government relationship with Canada," Chartrand said.

Brosseau added that reconciliation with Indigenous peoples is a priority for the RCMP.

The items will remain in the RCMP Heritage Centre until the new Winnipeg heritage centre is built.

– Marianne Helm

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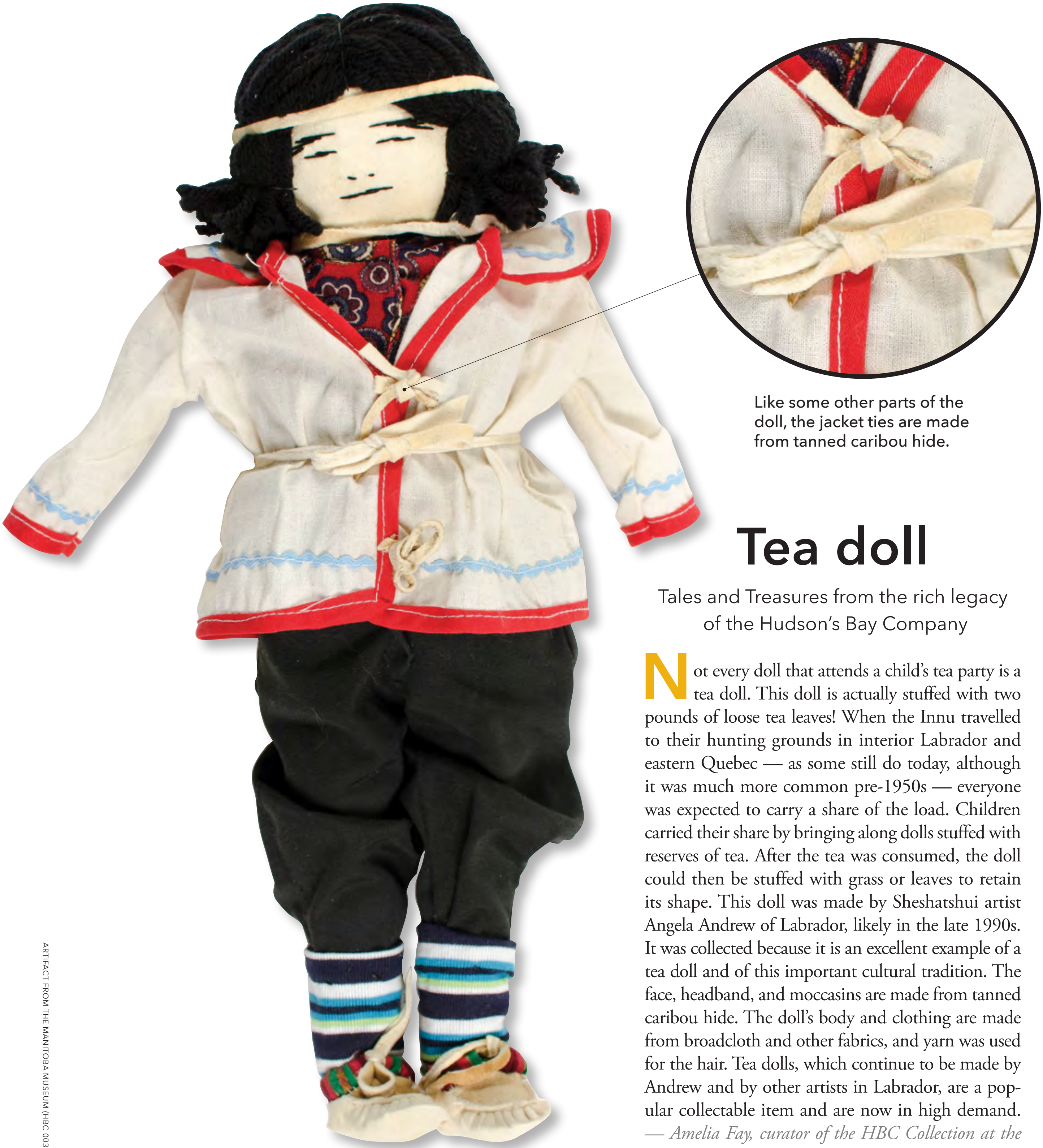
CANADA'S HISTORY



Like some other parts of the doll, the jacket ties are made from tanned caribou hide.

Tea doll

Tales and Treasures from the rich legacy of the Hudson's Bay Company

Not every doll that attends a child's tea party is a tea doll. This doll is actually stuffed with two pounds of loose tea leaves! When the Innu travelled to their hunting grounds in interior Labrador and eastern Quebec — as some still do today, although it was much more common pre-1950s — everyone was expected to carry a share of the load. Children carried their share by bringing along dolls stuffed with reserves of tea. After the tea was consumed, the doll could then be stuffed with grass or leaves to retain its shape. This doll was made by Sheshatshui artist Angela Andrew of Labrador, likely in the late 1990s. It was collected because it is an excellent example of a tea doll and of this important cultural tradition. The face, headband, and moccasins are made from tanned caribou hide. The doll's body and clothing are made from broadcloth and other fabrics, and yarn was used for the hair. Tea dolls, which continue to be made by Andrew and by other artists in Labrador, are a popular collectable item and are now in high demand.

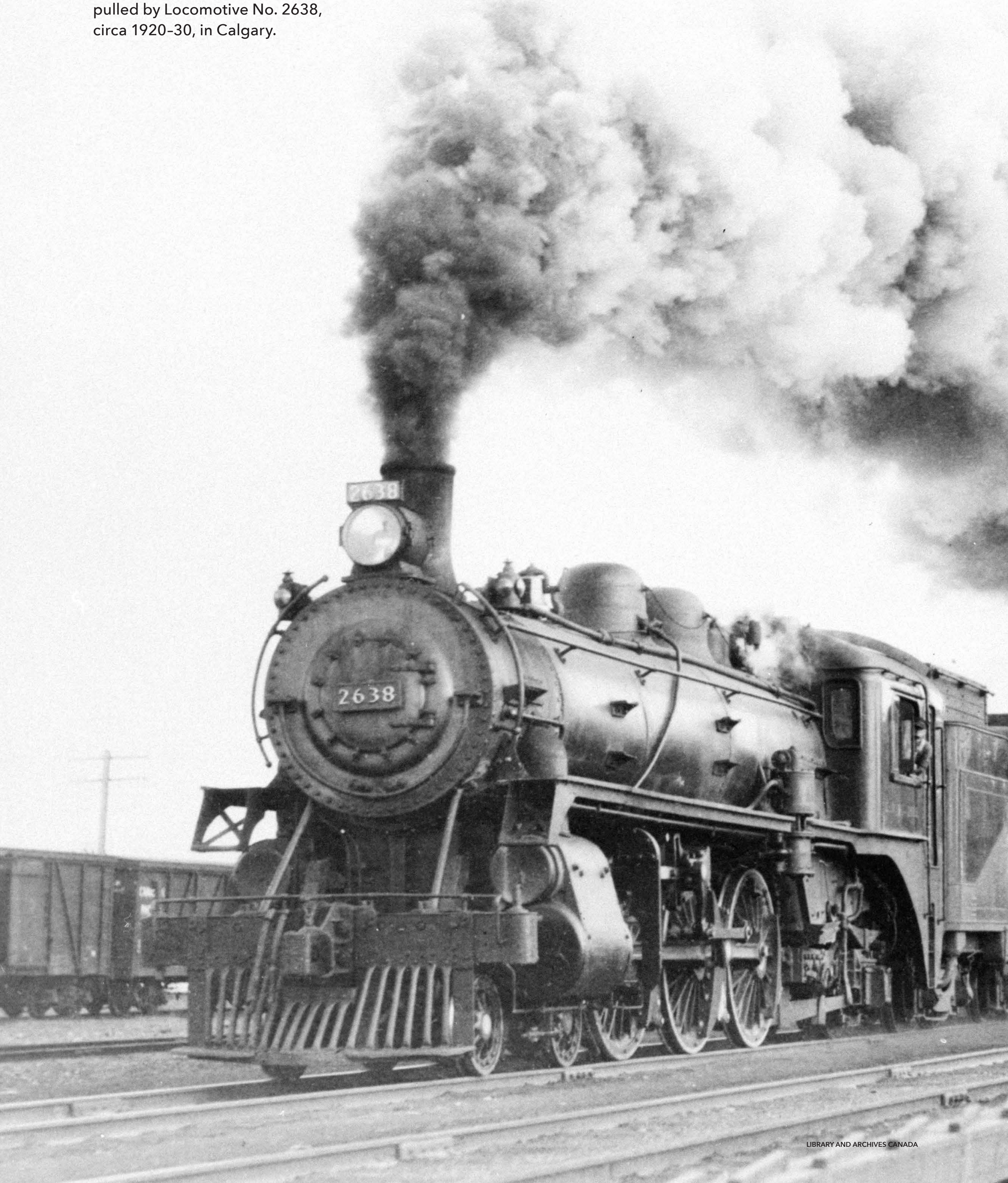
— Amelia Fay, curator of the HBC Collection at the Manitoba Museum

ARTIFACT FROM THE MANITOBA MUSEUM (HBC 003-1) / PHOTO BY ANDREW WORKMAN

HUDSON'S BAY

The Beaver magazine was originally founded as a Hudson's Bay Company publication in 1920. To read stories from past issues, go to **CanadasHistory.ca/Archive**. To explore the history of the Hudson's Bay Company, go to **hbcheritage.ca**, or follow HBC's Twitter and Instagram feeds at **@HBCHeritage.**

Canadian Pacific Railway Train No. 3, the Vancouver Express, pulled by Locomotive No. 2638, circa 1920–30, in Calgary.



LIBRARY AND ARCHIVES CANADA

TRAINS OF FAME

CANADA'S RAILWAYS HAVE BEEN TRAVERSED BY SOME NOTEWORTHY TRAINS. SOME WERE FAMOUS, WHILE OTHERS TOILED IN ANONYMITY AND EVEN SECRECY.

BY KEVIN J. HOLLAND

CANADA'S RAILWAYS CAN BE VIEWED AS THE CATALYST that made Confederation possible. The rail lines expanded with the Dominion to eventually link Atlantic, Pacific, and Arctic tidewater. Built on a foundation of local and regional companies, by 1915 three transcontinental routes connected the nation — physically, economically, and socially.

Foremost among the rail companies was the Canadian Pacific Railway (CP). The promise of its completion to the Pacific coast secured British Columbia's 1871 entry into Confederation. While it took another fifteen years for the first cross-country CP train to reach the Pacific, its arrival at Port Moody, British Columbia, almost immediately opened up a lucrative source of revenue — silk. Bales of raw silk imported from Japan aboard CP steamships were conveyed from their Vancouver landfall to eastern textile markets. Speed and security were imperative for this valuable cargo (as examined in the December 2005 -January 2006 issue of *The Beaver*).

The silk trains operated by CP and, after 1925, by Canadian National Railways (CN) are remembered for their speed and specialization. Until the 1930s, they were the fastest things on Canadian rails and were given priority over other traffic. While demand for silk dropped with the rise of synthetics, the operation of the silk trains as single-commodity "unit trains" created a traffic-management legacy that persists today in the efficient movement of coal, ore, grain, and other commodities.

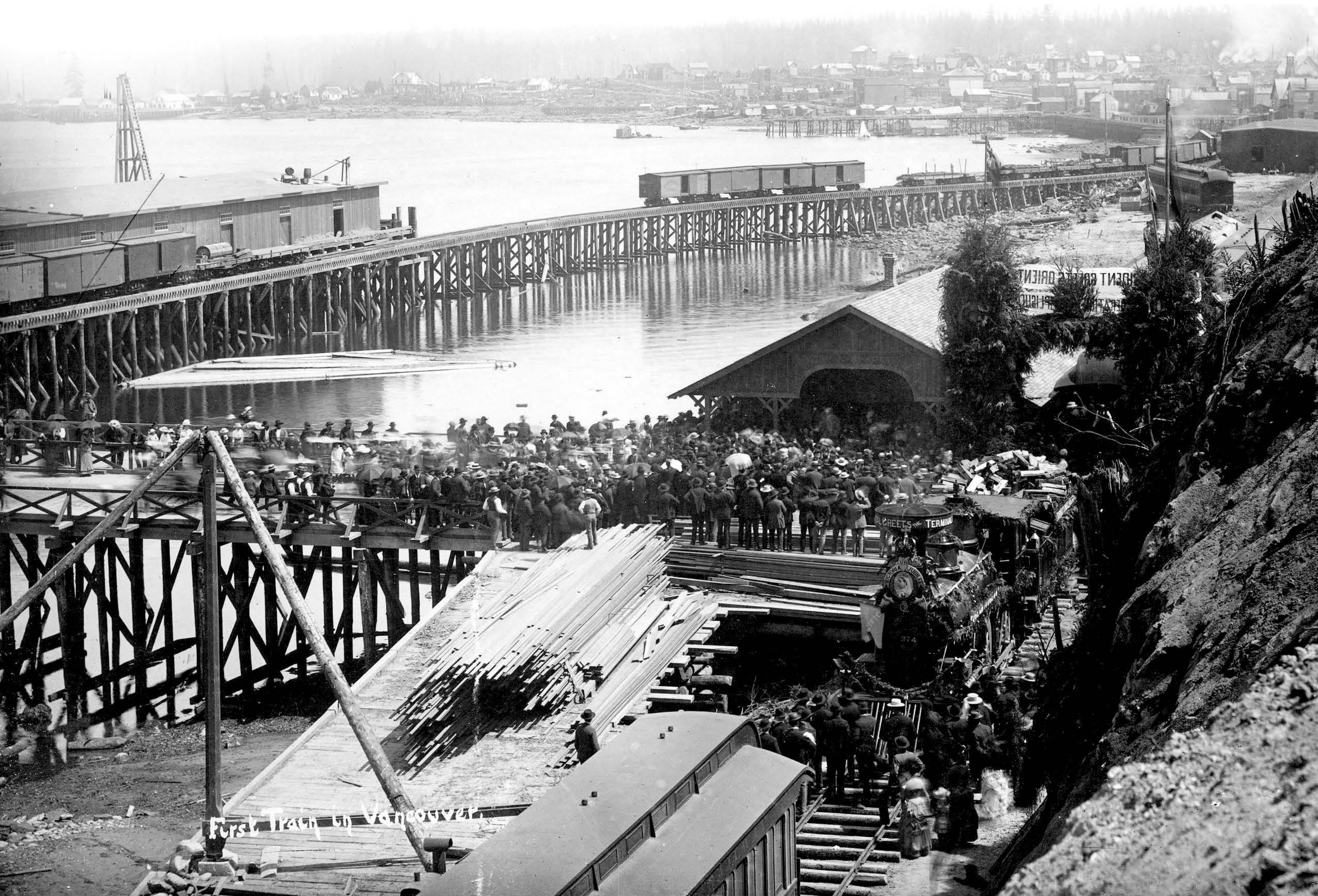
The steam locomotive ushered in the railway age in the 1820s, and still reigned supreme a century later when CN led the North American railway industry in a new technological direction by introducing widespread diesel-electric propulsion. CN earned nationwide headlines with a barnstorming seventy-two-hour run (sixty-seven hours in continuous motion) from Montreal to Vancouver in November 1925. The 185-hp diesel engine of the self-propelled railcar was in almost continuous operation during the 4,726-kilometre journey. Railcar No. 15820 combined coach and baggage functions and its delivery trip to B.C. clearly demonstrated its new engine's reliability.

Newspapers applauded the event. The *Halifax Herald* said it would launch "a new era in the development of modern transportation" and the *Toronto Globe* called it "the greatest advance in railroading in twenty-five years." Cost reduction was at the core of CN's interest in internal combustion — on marginal routes, self-propelled coaches, occasionally pulling a trailer car, cost less in fuel and labour than conventional one- or two-car trains hauled by steam locomotives.

Three years later, CN debuted North America's first diesel-electric locomotive for main line duty: No. 9000, a twin-unit behemoth built in Kingston, Ontario, and powered by two 1,330-hp diesel engines. By 1930, CN had amassed a varied fleet of diesel-electric locomotives and self-propelled coaches and enjoyed a technological head start over other North American rail companies. But its lead was short-lived. CN's politically embattled president, Sir Henry Thornton, resigned in 1932, and CN headquarters' internal-combustion champion, C.E. "Ned" Brooks, died unexpectedly at age forty-six in 1933. Both events impacted the company's progress. While the railway systematically acquired hundreds of off-the-shelf diesel locomotives beginning in the 1940s, CN continued to acquire new steam locomotives until 1944 and kept them in service in steadily declining numbers until 1960, when it no longer made economic sense to do so.

CN also played a secretive role during the Second World War, when fears of a Japanese invasion of the West Coast were high. In 1942, the Canadian Army's No. 1 Armoured Train began patrolling a 150-kilometre stretch along British Columbia's Skeena River to guard against a possible attack on the port

Crowds at the Canadian Pacific Railway wharf view the arrival of the first train in Vancouver on May 23, 1887.



CITY OF VANCOUVER ARCHIVES

of Prince Rupert. With the Japanese in possession of two of the Aleutian Islands off the coast of Alaska, an enemy landing at Prince Rupert — then used as a transportation base by the American army — seemed plausible. The train — four CN gondola cars and three boxcars outfitted at the railway's Transcona repair-shop facility near Winnipeg — bristled with 40-mm and 75-mm guns, mortars, small arms, and searchlights.

The train was powered by a veteran CN steam locomotive, its operator's cab lightly armoured but its vulnerable boiler left unprotected and uncamouflaged. The intention was to eventually have the train pulled by the twin units of diesel No. 9000. Both units were sent to Winnipeg in May 1942 to be converted with armour plate. Only one was ultimately converted, but the job was not completed until mid-1943. By that time, the threat of a Japanese attack on Prince Rupert was over, and the armoured train was no longer needed. The diesel engine never saw service with No. 1 Armoured Train, and the train itself was officially decommissioned on October 12, 1943.

If the armoured train was, in its day, Canadian railroading's most closely guarded secret, just a few years earlier the country witnessed a decidedly more public spectacle. The first visit of a reigning British monarch to Canada occurred in 1939, when King George VI and Queen Elizabeth enthralled the country with a tour that took them from Quebec City to Victoria and back to Nova Scotia, with a brief side trip to the United States.

American media followed the tour closely, with the Lewiston, Maine, *Daily Sun* reporting on June 5 that exuberance got the better of forty thousand trackside onlookers in Melville, Saskatchewan: "Clamouring crowds calling for the King and Queen were not satisfied with their 10-minute appearance and created the first difficult situation for the mounted police since the tour started." The train was scheduled to stay in Melville overnight, but authorities decided to move it out of town to avoid the crowd. The same story recounted how the royal couple requested an unplanned stop soon after in Portage la Prairie, Manitoba, to attend church services "with the plain people of Canada."

The royal couple occupied the last two cars of the twelve-car train, which was painted blue with aluminum-leaf accents. Maintained by the federal government, the train's equipment, other than the two government-owned royal cars, was provided

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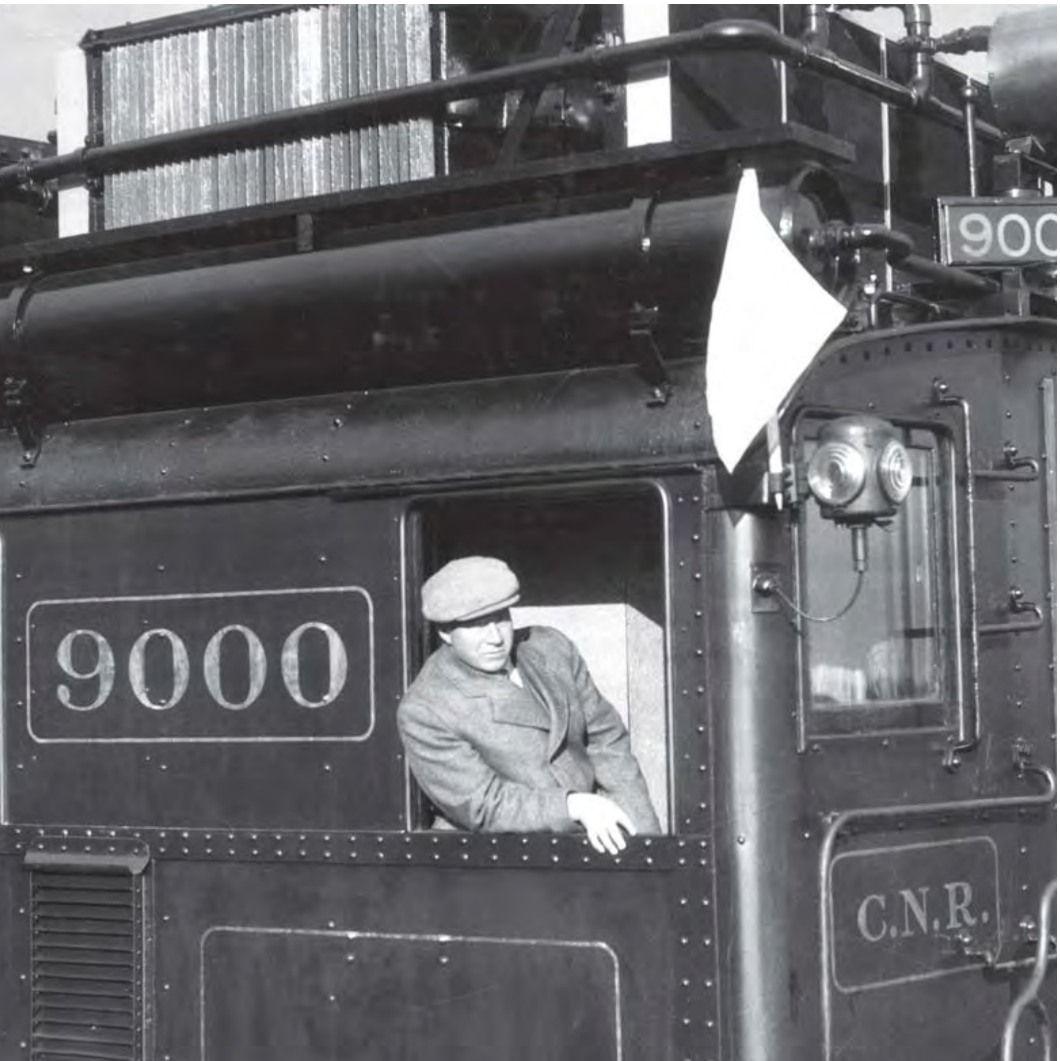
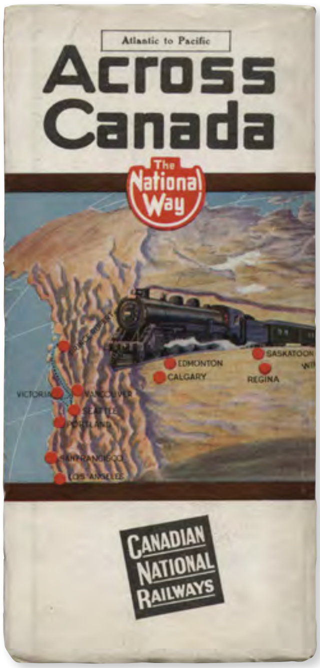
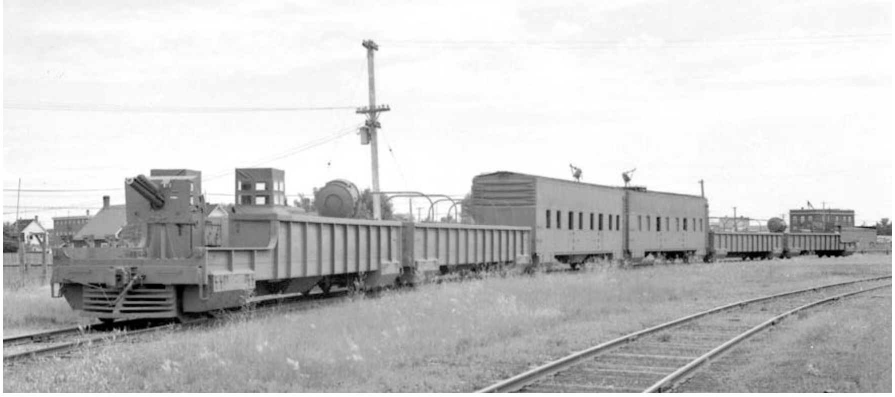




Left: CN's Ned Brooks in the cab window of pioneer diesel locomotive 9000.

Above: A vintage CN promotional pamphlet.



Left: No. 1 Armoured Train at CN's Transcona repair shops in Winnipeg, 1942. Right: A Bren gunner on top of the armoured train.

by CN and CP. On its westbound itinerary, CP assigned a semi-streamlined steam locomotive, No. 2850, to lead the train from Quebec to Vancouver; an assortment of CN steam locomotives led the eastbound return trip. Most prominent among these was No. 6400, one of five identical engines built in 1936 and streamlined following wind-tunnel research at the National Research Council.

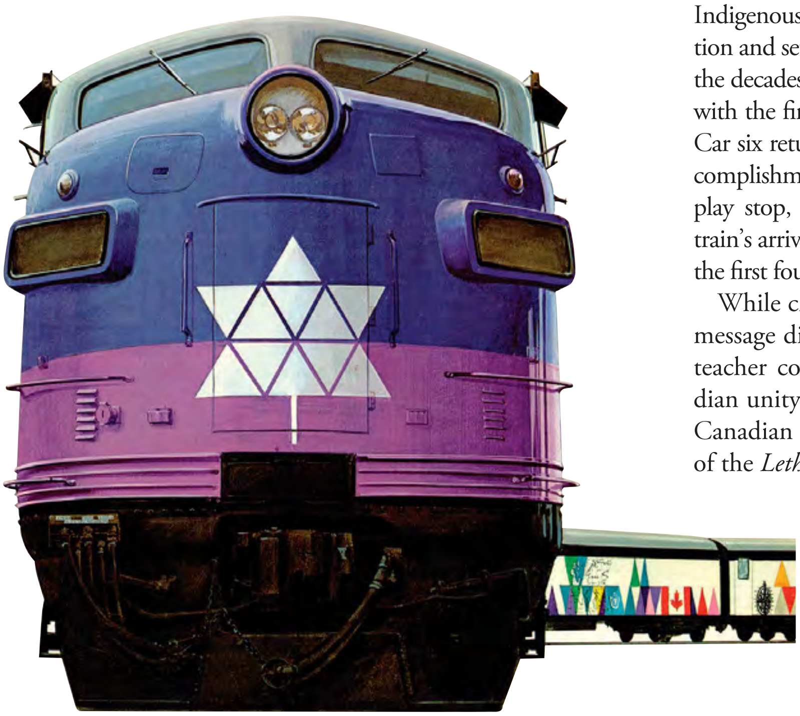
Other royal trains have crossed the country before and since, but none made as much impact as the train of 1939. Canadians were drawn trackside by the thousands to see the royal couple, who managed to lift the Depression's lingering clouds even as they rallied the public's support to unite with Britain to fight a war that loomed ominously on the horizon.

Almost three decades later, another high-profile train captured the public's imagination — the Confederation Train. Between January 9 and December 5, 1967, more than 2.5 million Canadians visited this exhibit train, assembled and operated across Canada by CN and CP for the federal government's Centennial Commission. The train comprised six exhibit cars and seven more for staff and equipment. Two streamlined diesel locomotives — one from each railway — led the train, with its striking purple, grey, and black livery and bold exterior graphics. Purple was chosen as the train's main colour for its regal connotations and to avoid identification with any political party or either of the host railways' corporate palettes.

Planning for the Confederation Train began in 1961, with credit for its conception going to Prime Minister John Diefenbaker. At the train's official opening ceremony in Victoria on January 9, Secretary of State Judy LaMarsh observed, with considerable candour, "The story this train has to tell is not one of perfection. Our past is not free of error and injustice — I am certain our future will not be, either." She also said she hoped that visitors would depart with "a renewed faith in our country and a new determination to help it and ourselves to our great destiny."

At each of the train's eighty-three display stops, visitors received a lesson in Canadian history. The first car featured audiovisual displays, animated dioramas, and photo montages highlighting early Indigenous cultures. This was followed by accounts of exploration and settlement by Europeans. Cars three and four chronicled the decades immediately preceding and following Confederation, with the first half of the twentieth century showcased in car five. Car six returned visitors to 1967 with a summary of national accomplishments over the preceding quarter century. At each display stop, newspaper ads, posters, and billboards heralded the train's arrival — as did a special locomotive air horn that sounded the first four notes of "O Canada."

While crowds lined up for hours to see it, the train's sunny message did not go down well with everyone. A B.C. history teacher complained that it portrayed a false sense of Canadian unity. "This is a slick attempt, in many ways, to rewrite Canadian history," said John Munro in a February 14 edition of the *Lethbridge Herald.*



The Confederation Train, 1967.

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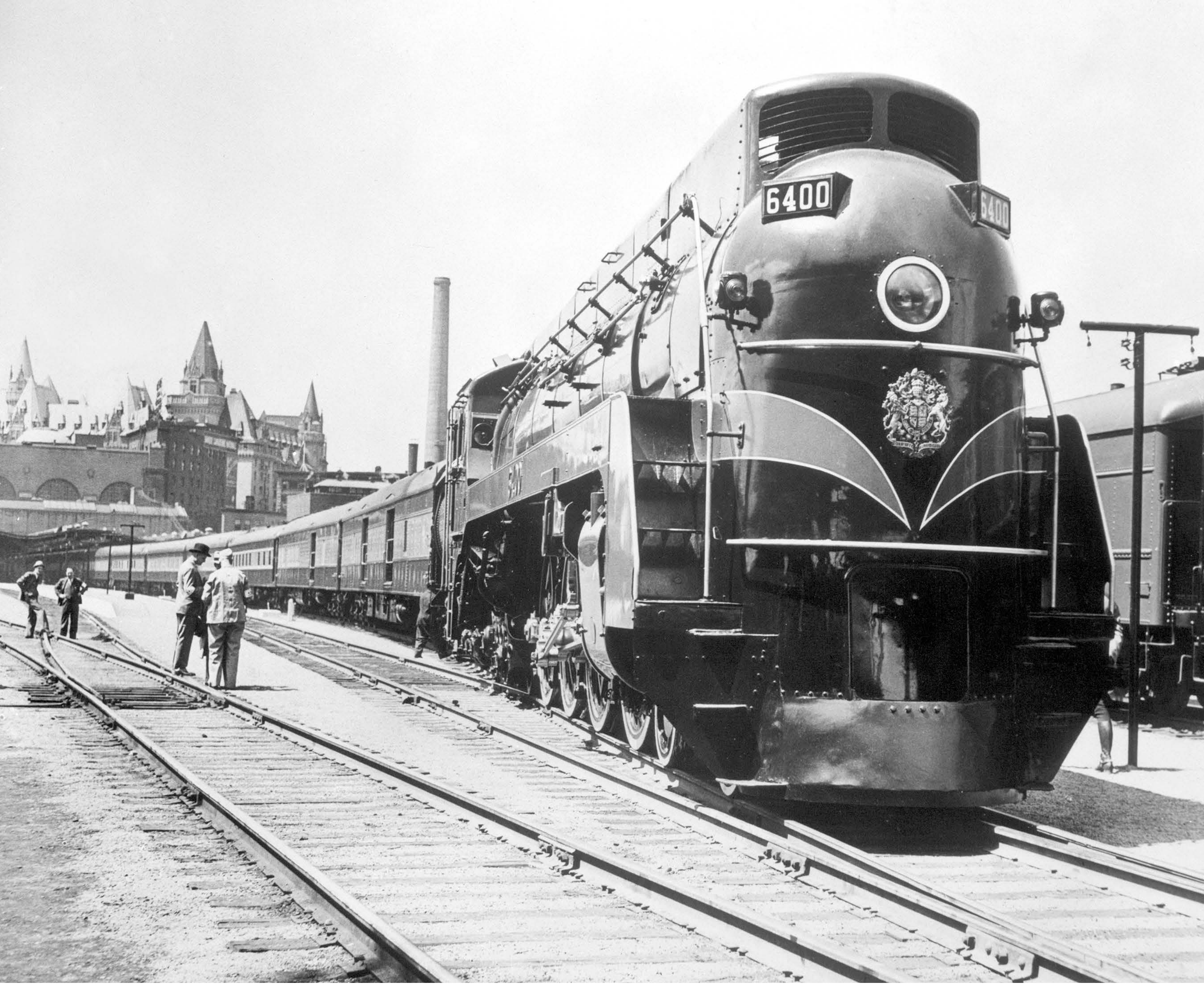
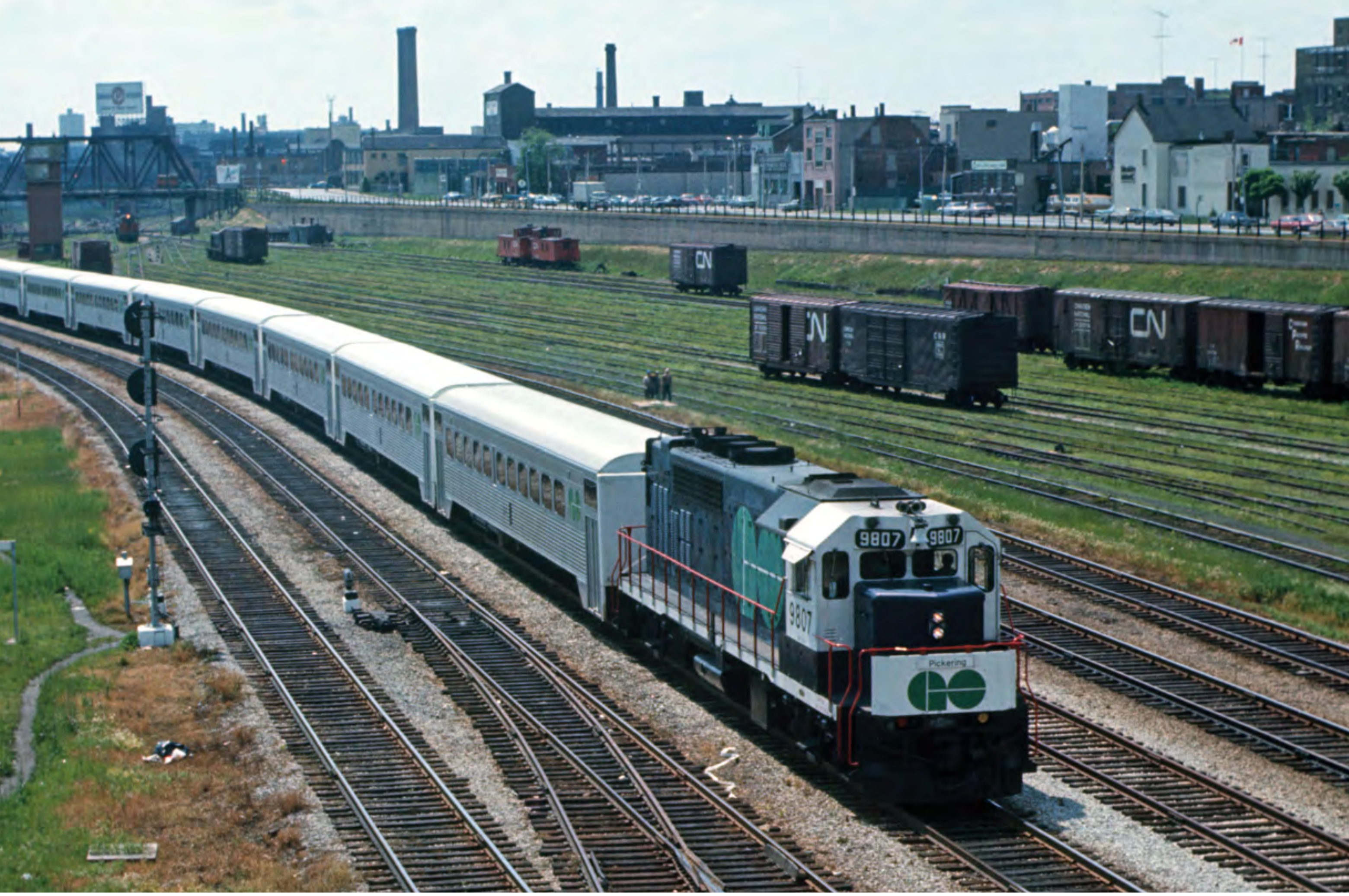


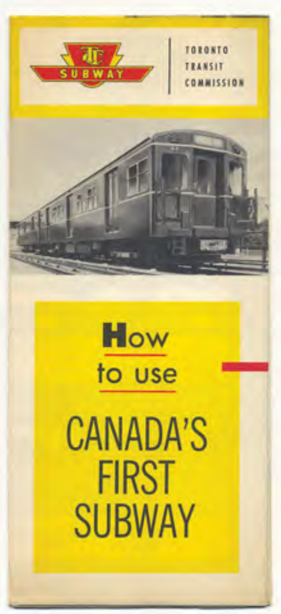
Above: The royal train leaves Ottawa, May 1939.
Left: A crowd in Kitchener, Ontario, hails the royal train as it passes through.
Below: King George VI and Queen Elizabeth on the platform of the train.


A GO Transit train in Toronto, 1972.

Following its final exhibit stop in Montreal, when its mission was accomplished, the Confederation Train's cars and locomotives were returned to their owners.

If the cross-Canada trains served to give people the romance and excitement they wanted, local trains provided people with what they needed — daily transportation. This was no more true than in Toronto, where congestion bedevilled the city for decades. Two major rail-transit initiatives emerged as a result: a subway and a new commuter train system.

The Toronto Transit Commission (TTC) first contemplated a subway in 1909, but voters rejected the idea in 1912. During the Second World War, TTC planners revisited the idea of a subway running beneath Yonge Street, Toronto's main north-south thoroughfare. Construction of the twelve-station, 7.4-kilometre line linking Union Station with Eglinton Avenue commenced in September 1949, and it opened four and a half years later. Over the years, the subway system has expanded to serve sixty-nine subway and rapid transit stations with just over sixty-eight kilometres of track.


SUBWAY

TORONTO
TRANSIT
COMMISSION

How
to use

CANADA'S
FIRST
SUBWAY

Instructions for Toronto subway commuters, 1954.

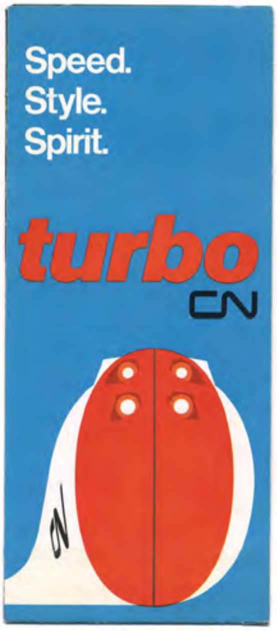
GO Transit — short for Government of Ontario Transit — grew from CN's desire to jettison its handful of money-losing Toronto–Hamilton commuter trains. At the same time, regular riders wanted the antiquated coaches replaced with modern equipment. Funded by Ontario's provincial government and initially operated by CN under contract, GO inaugurated service in May 1967 with a fleet of aluminum-bodied coaches and customized locomotives; double-deck coaches appeared a decade later. The entire fleet was built in Ontario — the distinctive coaches by Hawker Siddeley in Thunder Bay and the locomotives by General Motors in London.

Another passenger train launched in the late-1960s was the Turbo train. Developed by the Pratt & Whitney and Sikorsky subsidiaries of American aviation-industry giant United Aircraft, Turbo resembled a wingless aircraft more than a conventional passenger train. CN management envisioned its Canadian debut as the railway's centennial year showstopper. But imperfect engineering and an overly ambitious production schedule led to several embarrassing false starts.

The scheduled launch of the Montreal-to-Toronto Turbo in December 1968 ran into a glitch when, during a pre-inaugural

GEORGE H. DRURY/COURTESY OF KEVIN J. HOLLAND

press trip, the train collided with an errant meat truck in Kingston, Ontario. "We cut the truck in two, like a hot knife through butter," recalled journalist John Downing, who was aboard for the trip. The truck driver survived the low-speed collision, and there were no injuries on the train, but Turbo's red nose and CN's corporate pride were badly bruised. Despite continued mechanical teething troubles, CN's Turbo fleet performed well once the bugs had been worked out, delivering record-setting rail-travel times on the busy Montreal–Toronto corridor.



A Turbo train folder, 1968.

When CN rebranded its passenger train services under the Via Rail banner in April 1976, the Turbo was front and centre. With a bold new yellow-and-blue livery replacing its original red-accented light grey, Via's first refurbished Turbo broke the Canadian rail speed record on April 22, 1976, reaching a top speed of 226.27 kilometres per hour near Gananoque, Ontario — still the record for a train on Canadian rails.

Yet, with its gas-turbine engines and specialized mechanical systems, Turbo was a fish out of water in the railway environment. Expensive to maintain and operate, the Turbo trains were phased out by October 1982. Early CN plans to expand the fleet to serve other parts of the country came to naught.

Poised in the late 1970s to replace Turbo was the LRC, a low-slung lightweight passenger train designed and built in Canada and intended to provide high-speed service on the Montreal-Toronto corridor and beyond. Its name a bilingual acronym for light, rapid, comfortable/*léger, rapide, confortable*, the LRC, like Turbo, employed a complicated system to tilt its coaches into curves, a compromise that, when it worked, maintained passenger comfort while permitting fast operation on twisting routes engineered for much slower nineteenth-century speeds. Its creators — a consortium of Dofasco, Alcan, and MLW-Worthington — avoided most of the Turbo's shortcomings.

Despite their futuristic appearance, LRC trains were powered by diesel locomotives rather than Turbo's gas-turbines. Perhaps most importantly, LRC trains consisted of individual aluminum-bodied coaches, rather than Turbo's semi-permanently coupled coach bodies. As traffic demands fluctuated, an LRC train could be lengthened or shortened as required. LRC locomotives could even be used to pull trains of conventional coaches.

The LRC train entered service with Via Rail in September 1981. A little more than a year later, following Turbo's retirement, LRC trains dominated Via's corridor service and were the new face of high-speed rail travel in Canada. As had been the case with Turbo, initial plans foresaw LRC trains being employed in other parts of Canada — for example, between Calgary and Edmonton — but in practice LRC was limited to the Quebec City–Windsor, Ontario, corridor. The LRC locomotives are no longer in service, but the uniquely Canadian coaches recently underwent a life-extending refit and remain the workhorses of Via's corridor fleet.

Before cars became popular and paved roads connected most communities, regional passenger trains did much of the work of moving people from place to place. The Newfoundland Railway — an 880-kilometre main line and several branch lines built on extremely rugged terrain — was built in the late nineteenth century and soon became a symbol of pride and identity. "The construction era figures in our history much as the building of the great transcontinental lines does in the history of Canada and the United States," writes historian Robert Cuff on Heritage Newfoundland's website.

When Newfoundland entered Confederation with Canada in 1949, CN took over the island's rail network. This posed challenges, since the railway was built to a narrow gauge of 1.06 metres; the standard gauge used elsewhere in Canada is 1.43 metres. Its principal passenger train, the Overland Limited was nicknamed the "Newfie Bullet" in a less-than-charitable nod to its leisurely schedule. CN re-equipped the train with pint-sized streamlined cars in the 1950s and renamed it the Caribou in 1950 to honour a Newfoundland Railway ferry torpedoed during the Second World War.

The completion of the paved highway across Newfoundland in 1965 was the death knell for the popular but hopelessly uneconomic train, and the Caribou made its last run in July 1969, replaced by a fleet of CN buses. A handful of branch-line passenger trains

CN's Caribou train in Newfoundland.

CN/CANADA SCIENCE AND TECHNOLOGY MUSEUM. COURTESY OF KEVIN J. HOLLAND

survived, in decreasing numbers, until the entire island railway was shut down in 1988.

Meanwhile, transcontinental passenger service underwent its own transformation. In 1955, CP introduced the first "domeliner" to Canada. The dome car — a standard streamlined coach with a rooftop glass "bubble" and elevated seating from which passengers could enjoy the passing scenery — first appeared in North America in 1945, although CP laid claim to a distant ancestor in the form of wood-bodied "mountain observation cars" introduced in the early 1900s. The domeliner became the showpiece of CP's postwar modernization, featuring stainless-steel cars and thoroughly modern amenities. The cars, with updated mechanical systems, are still employed in transcontinental service by Via Rail today.

CP's fleet was built by the Budd Company of Philadelphia, which had earned a reputation among U.S. railroads for innovation and durability with its range of stainless-steel passenger cars. Distinguished by unpainted decorative fluting on sides and roof, Budd's design was widely used by American railroads but had seen only limited application in Canada. That changed in mid-1953, when CP placed the largest single order yet received by Budd. With subsequent additions, a total of 173 cars were ordered to equip the Canadian, an all-new transcontinental train (originally to have been named the Royal Canadian), and to partially re-equip other trains.

CP's promotional spotlight shone brightest on the Canadian. A cross-Canada publicity tour of a sleeping car and dome-sleeper-observation car during the summer of 1954 attracted more than two hundred thousand visitors. The Canadian was officially inaugurated on April 24, 1955 — the same day that CN launched its cross-Canada rival, the Super Continental.

Reporting aboard the Canadian's inaugural westbound run, the *Ottawa Citizen*'s Austin Cross opined "It is as fine a train as I ever saw. With its glass-end observation car, its double domes for coach and sleeping car passengers alike, it is something more than that. … You feel proud as you ride this train of trains, this super sumptuous string of stainless steel, this thrillingly Canadian institution."

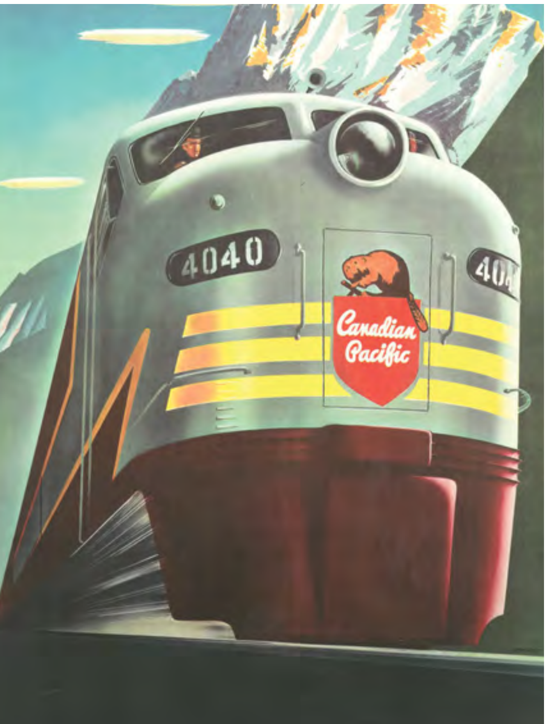
There was only one real complaint about the Canadian. In an article appearing later that summer, a writer with the *St. Catharines Standard* stated, "The trip to British Columbia on the new dome cars is a real delight only, there are not sufficient domes to provide for all those who would enjoy them. And, as usual, some folk occupy dome seats throughout the day from breakfast to supper."

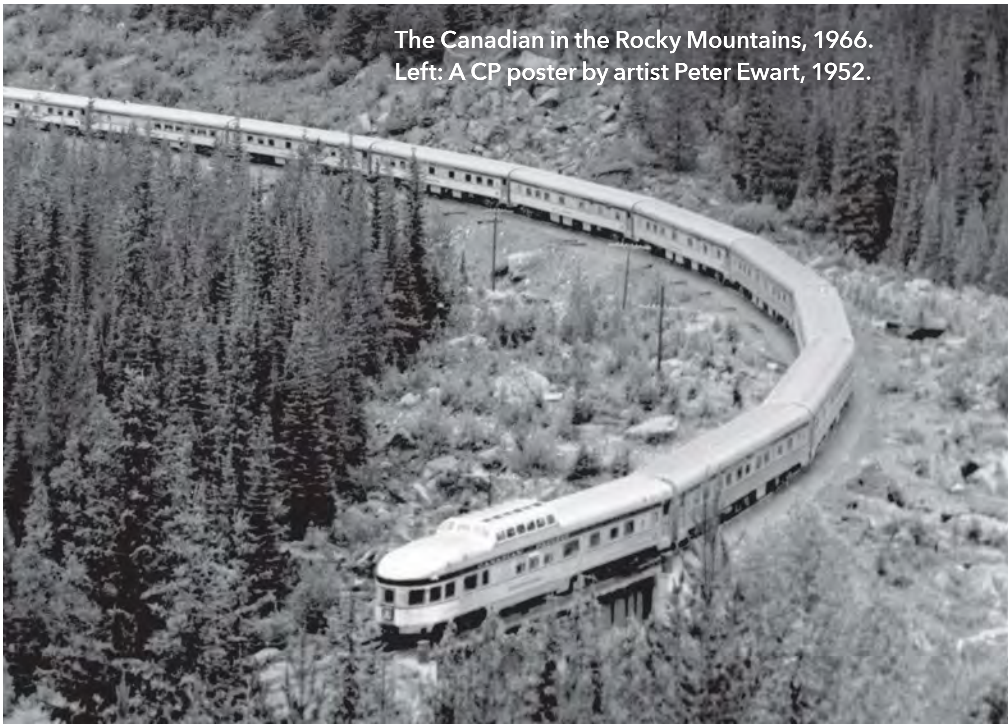
North American railways had a long tradition of assigning evocative names to passenger cars, as well as to the trains themselves. One of the Canadian's new sleeping car types was given Chateau-series names honouring francophones prominent in Canadian history, while the other sleeping car type received Manor-series names honouring anglophones. The train's dome-observation cars, with their distinctively tapered rear ends, were named for national and provincial parks, while the dining cars were named after public rooms in CP's chain of landmark hotels.

The Canadian ran over its original CP route from April 1955 until January 1990 — long after its operation had been taken over by Via Rail Canada in 1978. As part of 1990 cutbacks, transcontinental service over the scenic CP route was terminated, and the Canadian was shifted to the more northerly CN route serving Jasper, Edmonton, and Saskatoon.

There was a silver lining, of sorts, to the rerouting, since by the end of 1990 Via had unveiled its first thoroughly modernized cars, with new climate-control and electrical systems. Along with new diesel locomotives, these changes improved the train's reliability and comfort. The modernization of the by-now-classic domeliner — the last of its kind in North America — paved the way for Via's Canadian to be marketed to an international audience as a luxury "land-cruise" travel experience. It also continued to serve the more modest needs of passengers opting not to fly or drive.

Beginning in the 1960s, two small railways based in Ontario found a welcome source of revenue and public goodwill in the operation of tourist-oriented excursion trains.





The Canadian in the Rocky Mountains, 1966.
Left: A CP poster by artist Peter Ewart, 1952.

CP ARCHIVES; JIM SHAUGHNESSY

1752
ALGOMA CENTRAL RAILWAY

An Agawa Canyon train on its tourist route in northern Ontario.

CHUCK SCHWESINGER

Ontario Northland's Polar Bear Express and Algoma Central's Agawa Canyon tour trains each link a railhead community with a remote northern destination on a day-long round trip.

The Polar Bear Express debuted in 1964 and, until 2007, was a summer-only train making the six-hundred-kilometre round trip between Cochrane and Moosonee six days per week. At the train's northern terminus on the shore of James Bay, passengers have a few hours to take in the subarctic surroundings of Moosonee and the historic Hudson's Bay Company site at Moose Factory before returning south. The route ranges through boreal forest and expansive muskeg, but its allure is more experiential than scenic. "What the *Express* does deliver," reflects writer Doug English, "at least to those of us from the urban south, is a glimpse of life in what is likely the most northerly point in Ontario we'll ever reach."

Today's Polar Bear Express is a year-round operation, five days per week, and is less a tourist train than a lifeline for the roadless region's local populace.

The Algoma Central Railway was completed in the first years of the twentieth century to move iron ore and timber over a 476-kilometre route to the mills and port facilities at Sault Ste. Marie, its southern terminus. The railway was noted for its passage through the Agawa Canyon, located 183 kilometres northwest of Sault Ste. Marie. During the 1950s, the railway established a small park at the site, which is accessible only by train.

In previous decades, the rugged territory traversed by Algoma Central's trains inspired paintings by members of the Group of Seven. As the canyon's scenic reputation grew, tourists could board the northbound train at "The Soo," disembark at the canyon for a few hours of sightseeing and picnicking, and board the southbound Hearst–Sault Ste. Marie train for their return trip. Bolstered by visitors from the U.S. Midwest, tourist traffic grew through the 1960s and warranted several coaches being dropped off at Agawa Canyon by the northbound train and picked up by its southbound counterpart later in the afternoon. By the mid-1970s, dedicated Agawa Canyon tour trains were the norm and operated from late spring through the fall foliage season. Snow trains are also offered. Since 2001, Algoma Central has been part of CN. Although the canyon tour train has experienced funding hurdles in the years since, it continues to operate with modern, made-in-Canada coaches.

A more refined day-trip experience awaits passengers aboard the privately operated tour trains of Rocky Mountaineer, traversing scenic CN and CP routes in southern B.C. and Alberta during daylight hours. With a mix of equipment including towering glass-topped bi-level cars, these trains blend passing scenery and onboard fine dining in a cruise-train experience, with travellers overnighting at hotels en route. This distinction between travel and transportation solved a scheduling problem that confronted CP during the Canadian's planning, since, inevitably, portions of the railway's scenic route through the western mountains and along the north shore of Lake Superior had to be negotiated in darkness in order to maintain the fastest possible schedule. For today's leisure-oriented Rocky Mountaineer travellers, the journey is the destination, and speed takes a back seat to scenery.

While less glamorous than luxury passenger train service, the movement of commodities by train has its own place in Canadian history. An extensive branch line network was built across the prairies in the early part of the twentieth century to accommodate the shipment of grain. However, many of those subsidized branch lines were unprofitable to the railways and have since been abandoned.

After the Second World War, new rail line extensions and, in some instances, entirely new railways brought minerals from remote mines to market. North of the St. Lawrence River, the Quebec, North Shore & Labrador Railway (QNS&L) was built by the Iron Ore Co. of Canada in the early 1950s to move iron ore aboard single-commodity unit trains from Labrador City to the Quebec port of Sept-Isles. A decade later, the Cartier Railway was built in the same region for an identical purpose, and it was engineered so that heavily loaded trains ran downhill only.

At their most efficient, such unit trains shuttle between fixed origins and destinations, their individual open-top cars rarely separated. Special rotary couplings permit cars to be inverted for emptying their contents while remaining part of the train.

In southern B.C., Japanese demand for low-sulphur coal led CP to revive an underused route and to introduce unit trains in 1970. The trains moved coal in specialized "bathtub" hopper cars from mines in the Crowsnest region to Vancouver.

In a sense, the trans-Pacific movement of commodities came full circle, with unit-train shipments of coal replacing silk. Speed may no longer have been paramount, but the innovative and adaptive role of Canada's railways in the process remained just as vital.

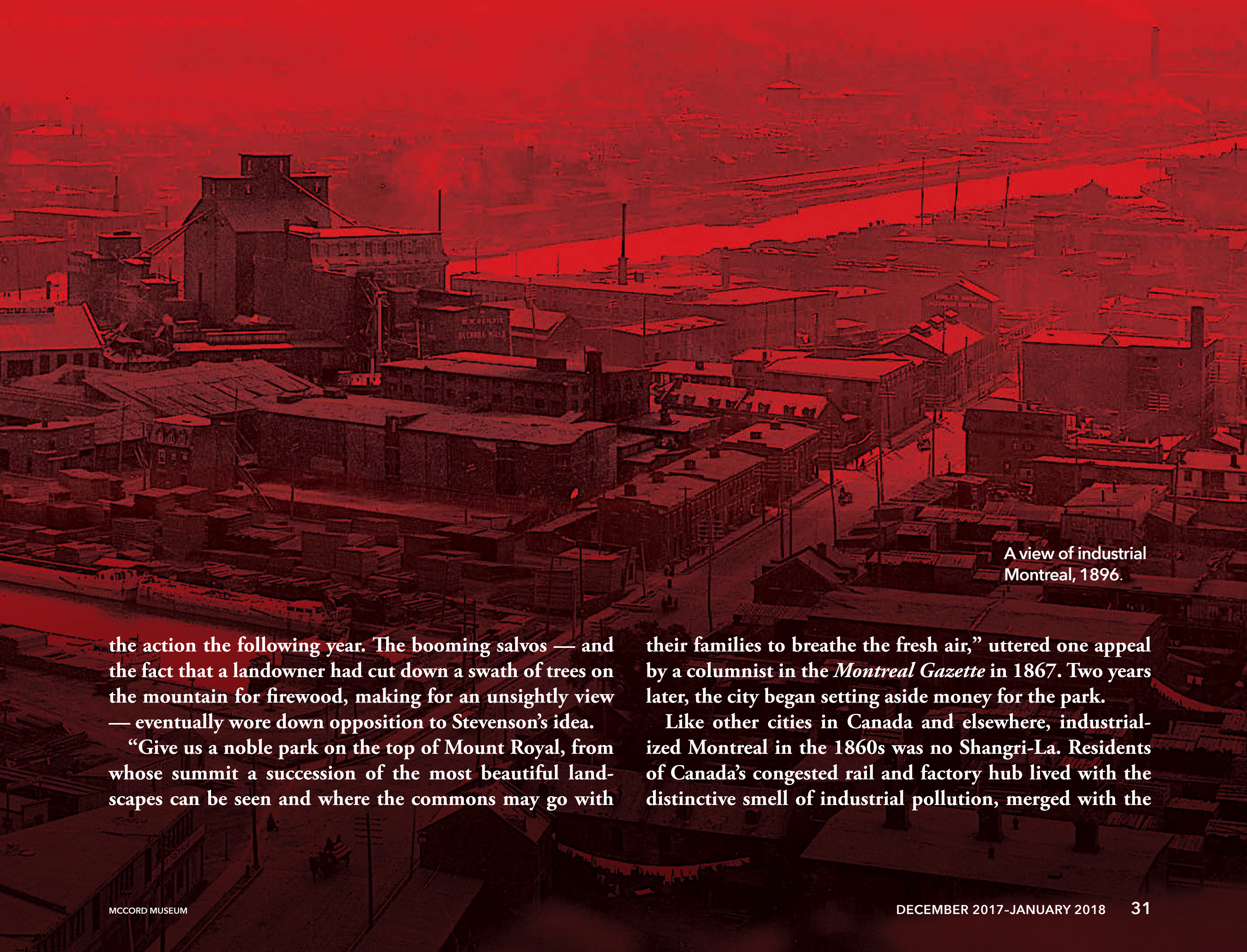
BEAUTIFUL CITIES

On November 10, 1862, Major Alexander Stevenson, a Montreal city councillor and part-time militia commander, recruited the Montreal Field Battery to help him drag artillery guns up the snow-laden slopes of Mount Royal. After a difficult climb, they reached the summit, where they fired off about a hundred rounds — and alarmed city dwellers below. “The general opinion in the city was that the Fenians had made a lodgement on the mountain,” relates an 1898 history of the field battery.

Stevenson was not trying to start a war. Rather, he was taking the occasion to call for Mount Royal — then a densely forested presence in the countryside held by private landowners — to be made into a public park. He repeated

The squalor of nineteenth-century industrial cities prompted planners to come up with a novel solution: green space.

BY PAUL WEINBERG



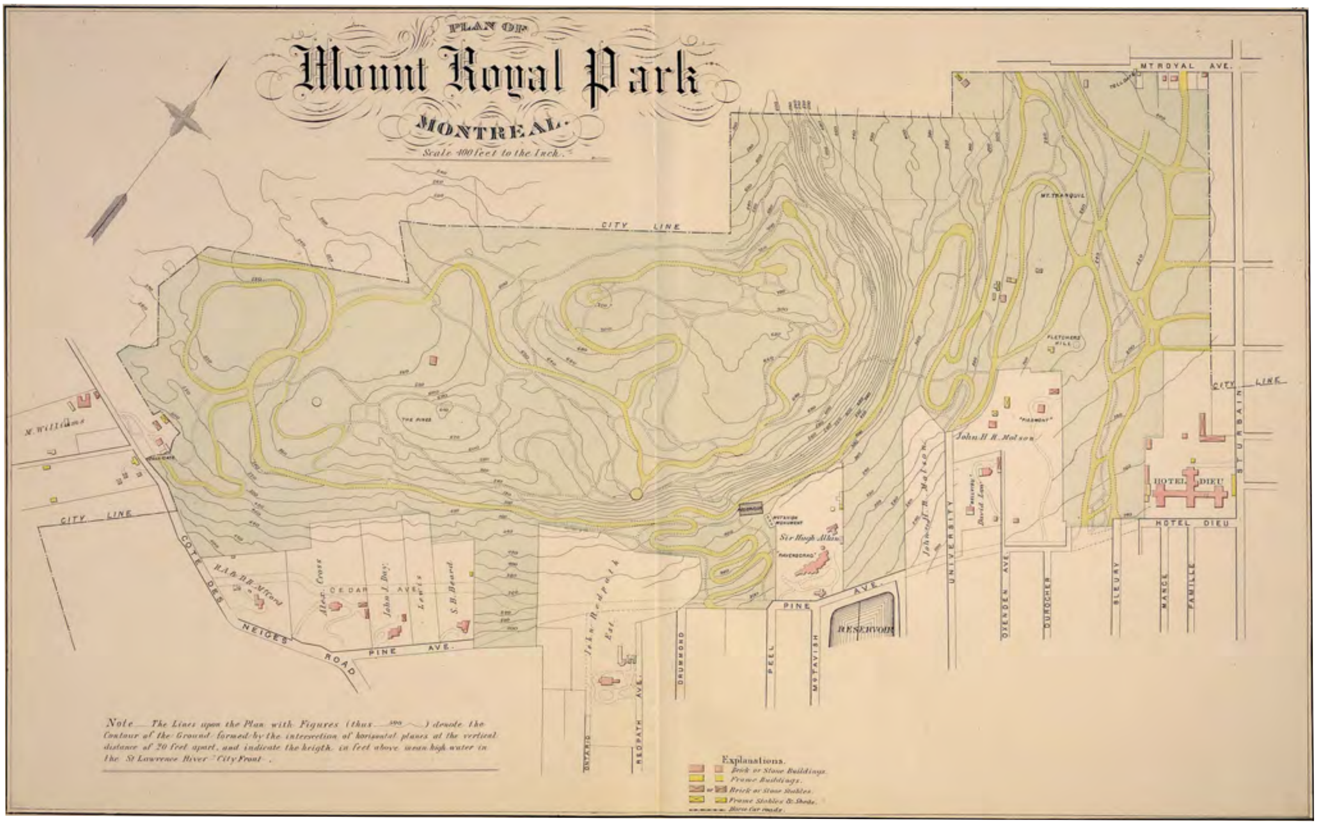
A view of industrial Montreal, 1896.

the action the following year. The booming salvos — and the fact that a landowner had cut down a swath of trees on the mountain for firewood, making for an unsightly view — eventually wore down opposition to Stevenson's idea.

"Give us a noble park on the top of Mount Royal, from whose summit a succession of the most beautiful landscapes can be seen and where the commons may go with their families to breathe the fresh air," uttered one appeal by a columnist in the *Montreal Gazette* in 1867. Two years later, the city began setting aside money for the park.

Like other cities in Canada and elsewhere, industrialized Montreal in the 1860s was no Shangri-La. Residents of Canada's congested rail and factory hub lived with the distinctive smell of industrial pollution, merged with the

MCCORD MUSEUM


PLAN OF
Mount Royal Park
MONTREAL.
Scale 400 feet to the Inch.
CITY LINE
MT ROYAL AVE.
MT TRANQUIL
FLETCHERS HILL
John H. R. Molson
HOTEL DIEU
CITY LINE
Sir Hugh Allan
RAVENSCRAG
RESERVOIR
PINE AVE.
COTE DES NEIGES ROAD
UNIVERSITY
DUROCHER
BLEURY
MANCE
FAMILLE
DRUMMOND
PEEL
MCTAVISH
REDPATH AVE.
ONTARIO
Note — The Lines upon the Plan with Figures (thus 300) denote the Contour of the Ground formed by the intersection of horizontal planes at the vertical distance of 20 feet apart, and indicate the heigth in feet above mean high water in the St Lawrence River "City Front".
Explanations.
Brick or Stone Buildings.
Frame Buildings.
Brick or Stone Stables.
Frame Stables & Sheds.
Horse Car roads.

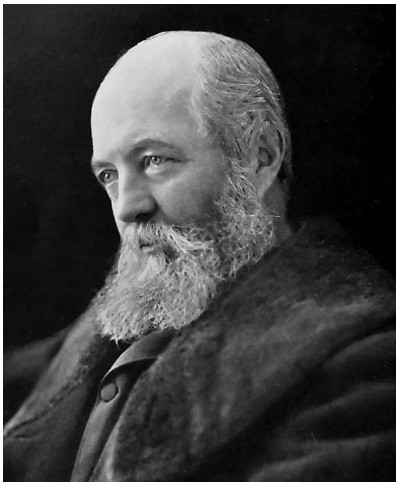
A plan for Mount Royal Park, 1880.

stench of decaying animal carcasses, horse manure, and open drains. The streets rang with the bustle and din of unceasing industry. For the poorly paid workers who toiled long hours in the dusty factories they lived next to, there was little respite from the gritty reality of their bleak urban life.

Those with money — the merchants and industrialists who had made their fortunes from the city's economic activity — had a generation earlier vacated the industrial area for more pleasant surroundings at the foot of Mount Royal. This largely Anglo Protestant enclave built its mansions, estates, and gardens on former apple orchards on the plateau. However, the mountain itself was considered too steep and inaccessible for recreation. To get around that problem, the city in 1874 hired Frederick Law Olmsted, the creator of New York City's Central Park.

Olmsted was an American landscape architect who had taken his country's cities by storm with an innovative approach to the planning of urban green spaces. By the end of the century, his ideas had grown into a phenomenon across North America known as the City Beautiful movement, itself a precursor to modern urban planning.

"Charming natural scenery," Olmsted wrote in his 1881 book, *Mount Royal, Montreal*, "acts in a more directly remedial way to enable men to better resist the harmful influences of ordinary town life, and recover what they lose from them. It is thus, in medical phrase, a prophylactic and therapeutic agent of vital value … and to the mass of the people it is practically available only through such means as are provided through parks."



American landscape architect Frederick Law Olmsted, 1893.

Olmsted's ideas took hold in a few Canadian cities, such as Montreal and Vancouver, in the later nineteenth century. By the time Hamilton came on board in the 1920s, the City Beautiful movement had broadened into professional city planning and the beautification of the entire urban streetscape.

However, according to Sean Kheraj, an environmental historian, grand signature parks and protected green spaces were not originally conceived with nature preservation in mind. Kheraj, an associate professor at York University and author of *Inventing Stanley Park: An Environmental History*, says the wealthy men who often sat on local parks boards and drove the construction of urban parkland fully expected that these would help their cities attract business investors and tourists. They also saw the opportunity to make money from the increased value of land in the vicinity of these parks.

That explains a preference among the early park boosters in the Victorian period for a pristine display of nature that was clean, orderly, and bereft of permanent

MCCORD MUSEUM; WIKIPEDIA.

Top: The lookout at Mount Royal Park,1916.

Lower left: The park's funicular railway, 1900.

Lower right: A calèche and pedestrians at Mount Royal Park, 1936.

MCCORD MUSEUM

residents. No concept existed then of people living in public parks and serving as their stewards.

In Montreal, Olmsted sympathized with those who feared the park would attract vandals and other troublemakers. "I advise you not to allow the mountain to be in all parts left open to be wandered over and used at will at all times by all comers. You cannot afford the force of police which if you will do so, will be necessary to the protection of its finer elements of value," Olmsted wrote in *Mount Royal, Montreal*. He recommended family friendly amenities, such as toilets, picnic shelters, and hot water for making tea.

"Make it an easy custom to fall into, by all classes, even your poorest workingman, to come here by families, once or twice a week, late in the day, during the hot season, to take their evening meal," Olmsted continued, adding: "No men are reckless in their conduct in a place in which good women and children seem to be at home."

While Olmsted and other park boosters seemed to be advocating for the working class, in reality few common folk from Griffintown and other lower-class districts could afford a horse-driven carriage ride to Mount Royal — and it was a long way to walk.

The park officially opened in 1876. Roads and walking paths were built on the upper mountain plateau, which offered a spectacular view of Montreal. Later, the city built a funicular railway for fast access to the summit. The railway, which operated from 1884 to 1918, was strongly opposed by Olmsted. The American designer believed that park-goers should stroll up the mountain at a leisurely, contemplative pace in order to fully experience its beauty and serenity.

On the other side of the country, Vancouver was also making an effort to establish a signature urban park. On a sunny September 27, 1888, crowds rushed to be first through the gates of newly opened Stanley Park. The city was then just two years old and had a population of just over a thousand people. The four-hundred-hectare park might have seemed large for such a small city, but Vancouver's boosters dreamed big and modelled their idea for a park on the examples of New York's Central Park and San Francisco's Golden Gate Park. As one British Columbia provincial official enthused on opening day, Stanley Park "laid the foundations on what promises to be the greatest city on the North Pacific."

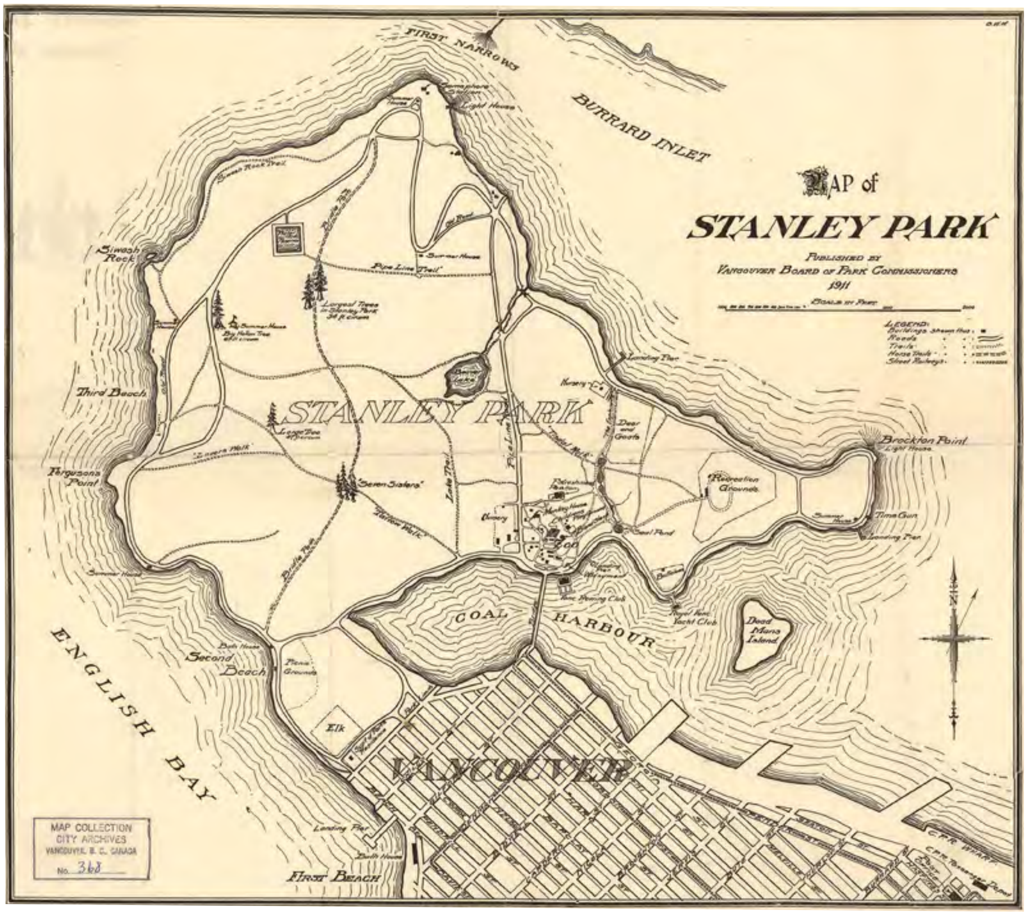
The procession of visitors had a good view of the mountains and the ocean on opening day, the *Daily News-Advertiser* told its readers. But it failed to mention whether they had noticed the homes of the people — Indigenous and Chinese — who were still living in the park, which was federal Crown land that had been transferred to the city. Not long after the opening, Vancouver park authorities used city health regulations to eject the Chinese families and to burn down their homes.

Meanwhile, Indigenous people had lived in the area for as long as three thousand years, and one village, Chaythoos, was still standing. After the park's official opening, however, the village was demolished: "The city built the park road through the village and had to remove fencing and other structures as part of the construction process," said Kheraj.

While most Indigenous residents were relocated, a few stayed behind at Brockton Point. Park authorities took a more gingerly approach to removing them, concerned that the remaining families would succeed in claiming squatters rights — a situation that could have resulted in the families' land being sold to private business interests.

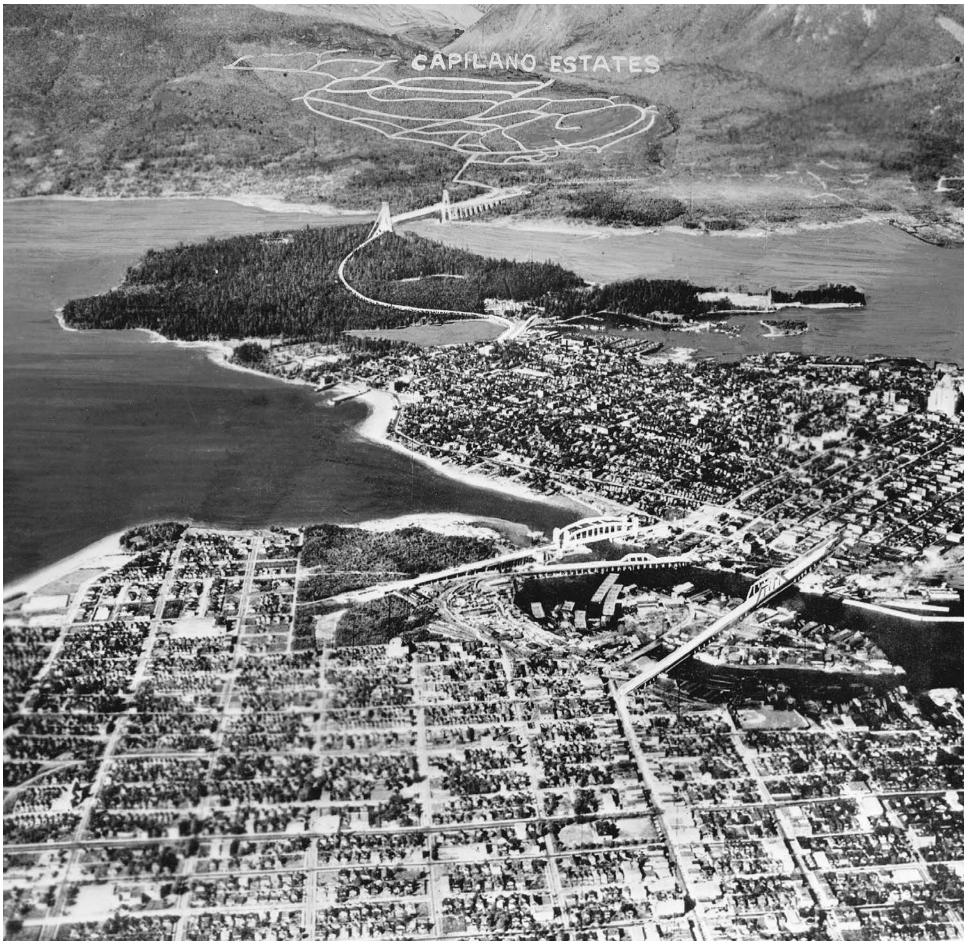
Eviction proceedings were not launched until the 1920s. The resulting court case went all the way to the Supreme Court of Canada. Since the families had no written documents proving continuous residence, and the court ruled their oral history to be unsatisfactory, the Indigenous residents lost their case. However, some were allowed to stay, and it was not until the 1950s that Stanley Park was finally emptied of inhabitants.

Unlike Mount Royal, Stanley Park did not benefit from the vision of a landscape designer. This task was left up to Vancou-

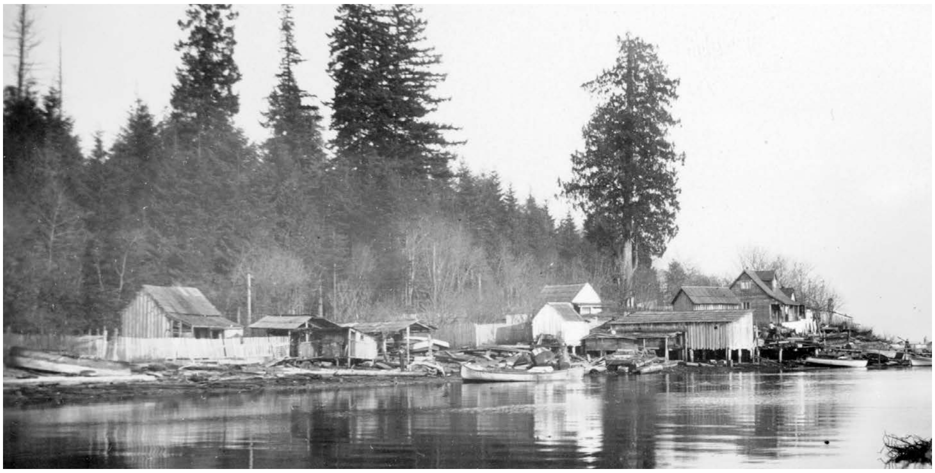


A 1911 map of Stanley Park, Vancouver.

CITY OF VANCOUVER ARCHIVES



STANLEY PARK
PHOTO BY DEVINE



Upper left: Workers clear a midden – a deposit of shells – to make way for a road through Stanley Park, 1888.

Top right: An aerial view of Vancouver, with heavily treed Stanley Park surrounded by water, 1931.

Middle: A man stands under the entrance arch of Stanley Park, circa 1890s.

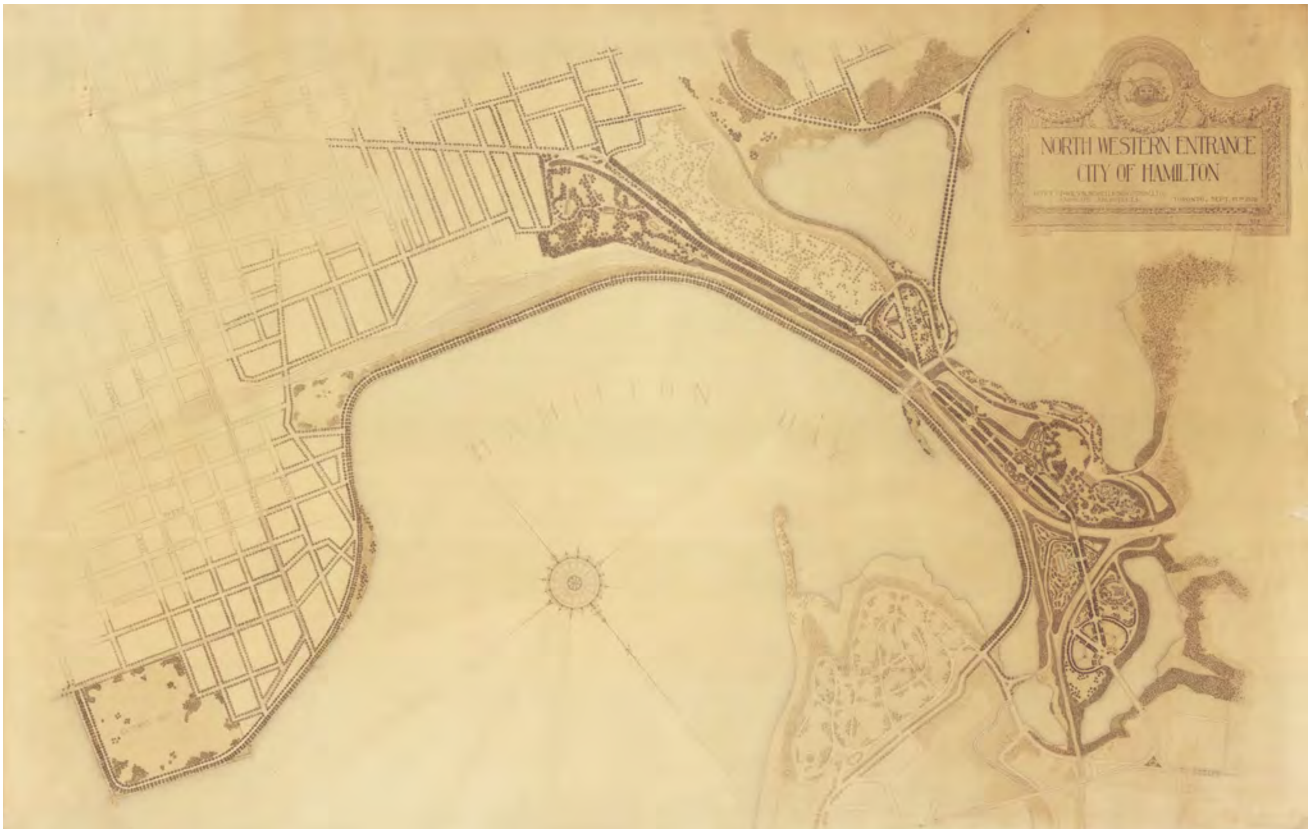
Bottom: Old squatters' shacks at Stanley Park, early twentieth-century.

CITY OF VANCOUVER ARCHIVES

ver's Park Board and its employees. In one notorious case of re-engineering, members of the local gun club were given permission every Saturday morning starting in 1910 to shoot crows, because they were perceived as predators. This was a controversial practice even at that time, and it continued until 1961.

The park's first visitors would probably have spotted many spindly and dead trees — the result of insect infestation. This did not conform to an urban public's expectations of a typical Pacific coastal forest. To solve the problem, the Parks Board consulted James Malcolm Swaine, a federal Department of Agriculture scientist who specialized in the application of chemical sprays to battle insect pests.

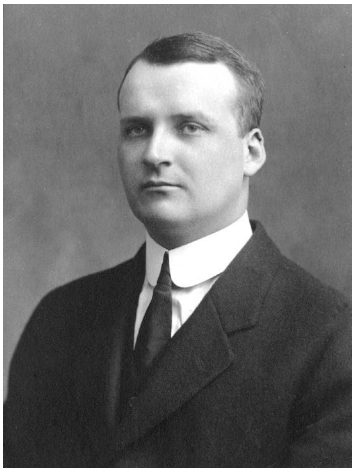
A Cornell University graduate in entomology, Swaine arrived following a major insect and fungus attack in 1913 on Stanley Park's coniferous trees. The western hemlock was defoliated by the looper moth. Another insect, the gall aphid, attacked the Sitka spruce. While the spruce trees survived, their needles changed from green to rusty brown and looked ragged. Both species of tree were removed and replaced by hardy Douglas fir trees, which were immune to infestation.



A 1928 map of Hamilton, with Cootes Paradise in the upper right.

By the 1940s, Stanley Park had become a thick and lush West Coast display of Douglas firs. "It is [Swaine's] ideas that absolutely shaped the vision of [Stanley Park] that we see today," said Kheraj.

In southern Ontario, Hamilton's conversion to a greener city came late, and much of it was driven by one man — Thomas McQuesten. By the time McQuesten was first elected to municipal council in 1913, Hamilton was the largest industrialized city in Canada. But park and recreational space was limited, as new industries and residential suburbs gobbled up scarce land from the top of the Niagara Escarpment to the shore of Lake Ontario.



Thomas Baker McQuesten.

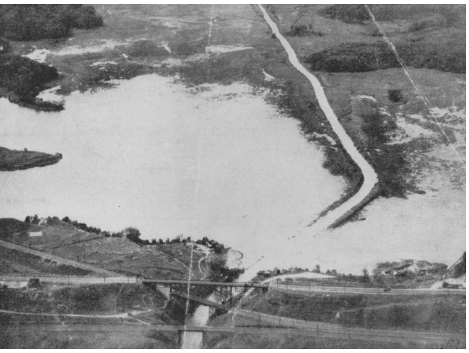
Much of Hamilton Harbour was heavily polluted from industrial waste generated by lakefront factories, including the large steelmakers. Their employees lived nearby in the northern and eastern ends of the city.

"There was an emergence of the importance of parks in Hamilton as part of the identity, that it was an industrial city but [did not have to be] a dirty industrial city." said McMaster University historian Ken Cruikshank, co-author of *The People and the Bay: A Social and Environmental History of Hamilton Harbour*. "It could be similar to Birmingham [in England] but not all of the bad things that one associates with Birmingham."

Born in June 1882, McQuesten grew up with five other siblings in genteel poverty at the stately house of Whitehern in Hamilton. They were raised by a strict Presbyterian mother whose husband had squandered the family fortune and then died from overdosing on sleeping medication. His mother made clear to McQuesten that it was his duty to restore the family name and fortune. Her influence also drove him to seek social reform through city planning and beautification. Gardens and beautiful surroundings were seen to be morally uplifting. He had no talent for design, but he was able to collaborate with talented city planners, landscapers, architects, artists, and gardeners to design various parks, playgrounds, gardens, roads, and bridges in Hamilton and the Niagara region.

As a member of Hamilton's Board of Parks Management from 1922 to 1948, McQuesten actively pursued vacant properties that could be transformed into parks. A fortuitous settlement with a developer in tax arrears in 1927 resulted in the acquisition of sensitive properties in the Westdale ravine and adjacent wetlands known as Cootes Paradise. This 991-hectare area was placed under the management of the Royal Botanical

ROYAL BOTANICAL GARDENS, WHITEHERN HISTORIC HOUSE AND GARDEN.



Upper left: An aerial view of the Desjardins Canal at Cootes Paradise, Hamilton.

Middle left: Squatters' homes at Cootes Paradise.

Upper right: The rock garden at the Royal Botanical Gardens, circa 1930s.

Bottom: Sunday traffic on the Queen Elizabeth Way at Jordan Harbour near St. Catharines, Ontario, 1954.

ROYAL BOTANICAL GARDENS

Gardens (RBG) and became the base for Canada's largest protected nature sanctuary of plants, birds, and animals. By 1932, "Steeltown" had the largest acreage of developed parkland and playgrounds of any Canadian city.

Hamilton's green space attracted a diverse group of people, including those who were not desirable by middle-class standards. During a housing shortage following the First World War, desperate people began squatting in boathouses and shacks on public or railway land in the harbour's northwest corner. These inhabitants went hunting and fishing for food in Cootes Paradise. McQuesten held little sympathy for them and viewed their makeshift community as unruly. Eventually, the squatters were evicted during the Great Depression. Some of the displaced were compensated with small amounts of money and then hired for the 1929–31 construction of the RBG's Rock Garden.

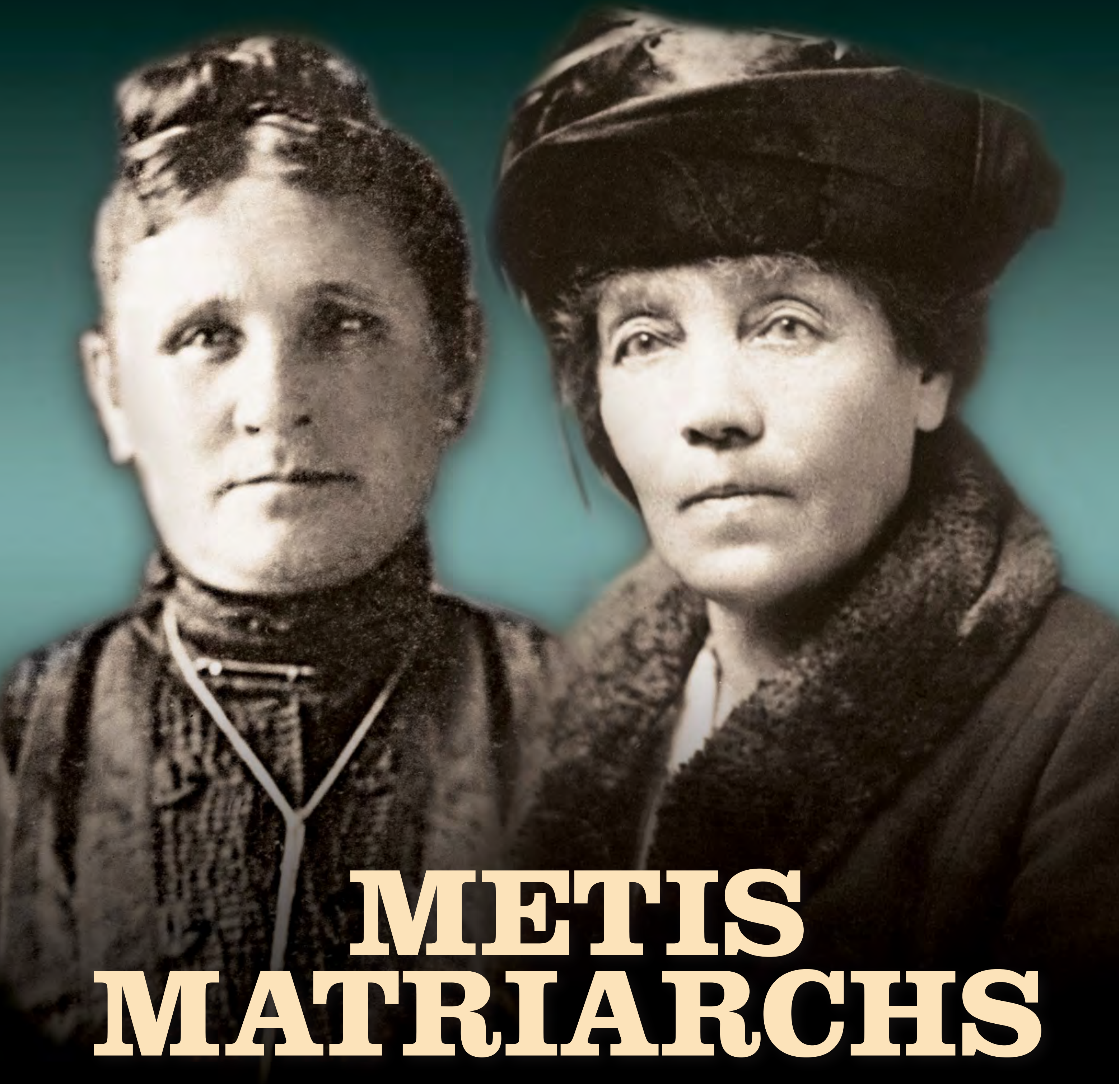
McQuesten's greening influence was felt beyond Hamilton. Elected to the Ontario legislature in 1934, he influenced the replanting of trees on the Niagara Escarpment, the restoration of War of 1812 forts in Niagara and eastern Ontario, and the system of parks and gardens in the Niagara region.

As provincial minister of highways in the 1930s, he also tried to make the drive along Canada's first superhighway — connecting Toronto and Niagara along the shore of Lake Ontario — a pleasurable and aesthetic experience. The new road was lined with fruit farms and newly planted pine and spruce trees to form a parkway originally known as the Middle Road. Renamed the Queen Elizabeth Way in 1939, the highway's increased traffic led to its inevitable widening and to the complete undoing of McQuesten's original vision.

A guarded personality, McQuesten underplayed his role in all of these projects. "I have often said that we have to do good by stealth in this world," he once stated.

Today, we are fortunate in being able to appreciate the work McQuesten and others carried out in their efforts to beautify Canada's cities.

Marie Rose Delorme Smith, left, and Isabella Hardisty Lougheed.



METIS MATRIARCHS

Lady Lougheed and Buckskin Mary were at the forefront of rapid changes in late-nineteenth century Western Canada.

BY DORIS JEANNE MACKINNON

“Miss Bella Hardisty, is passing the winter at this place,” said the 1872 letter to Hudson’s Bay Company chief factor Richard Hardisty in reference to his niece Isabella. The writer was probably Ross MacFarlane, an HBC employee at Fort Chipewyan who was concerned about the young woman’s future. “It is to be regretted that she was removed so soon from the Canadian Institution where she was being educated — two or three years longer would have turned out a highly accomplished and charming young lady.”

It’s uncertain why Isabella Hardisty was removed from the school in Ontario, but it is known that the Metis girl wasn’t happy there and that she stood out as different — some of her classmates thought she was the daughter of an “Indian chief.”

Despite the letter writer’s misgivings, Isabella went on to continue her education and to become a “lady.” She would eventually move to the muddy hamlet of Calgary, where she would meet and marry James Lougheed — a future senator whose knighthood in 1916 transformed her into Lady Lougheed.

Indeed, long after the death of her husband, she remained on the guest lists of community and political leaders as well as of royalty. By the time of her own death in 1936, Isabella Hardisty Lougheed was recognized as the “First Lady” of the prairie West.

Isabella was not the only Metis pioneer woman to make a name for herself in the region. Marie Rose Delorme Smith was one of the first homesteaders in the Pincher Creek area of southern Alberta. She worked alongside her husband, former robe and whisky trader Charlie Smith, to establish a successful ranch. Known to many as “Buckskin Mary,” Marie Rose established a cottage industry to help support her family and formed longstanding relationships with community leaders. By the time of her death in 1960 at the age of ninety-eight, she was recognized as an important pioneer.

James Lougheed, circa 1890s.

GLENBOW ARCHIVES

While one was known as Lady Lougheed and the other as Buckskin Mary, the life stories of the two women have many similarities. Both were born in 1861 to prominent fur-trading families, both attended European-style boarding schools — Wesleyan Ladies College in Ontario for Isabella and a convent operated by the Grey Nuns in St. Boniface, Manitoba, for Marie Rose — and both were encouraged to marry suitable husbands of European origin. Most significantly, they were Metis women who were actively involved in the economy and achieved success during a difficult time for their people. They were alive when the fur trade era was ending and non-Indigenous settlement was beginning. This transitional period — rocked by the short-lived 1885 Northwest Resistance — left many Metis without land.

But both women rose above their challenges and proved themselves to be of strong character as they contributed to the construction of the prairie West.

Isabella Hardisty was born in 1861 at Fort Resolution, an HBC post on the shore of Great Slave Lake in what is now the Northwest Territories. Her father, like generations of Hardisty men before him, was an HBC man. At the time of Isabella’s birth, William Hardisty was chief trader (later promoted to chief factor) in charge of the sprawling Mackenzie River district. Hardisty’s mother was Indigenous, as was his wife, Mary Ann Allen (Isabella’s mother).

Despite the Hardisty family’s privileged position, they faced the same hardships as everyone else in the region when game was scarce. In a *Saturday Night* magazine interview published September 16, 1922, Isabella said the family had to move to Great Slave Lake one winter to avoid starvation. “We were given fifty pounds of flour as our share of available provisions. For seven months we lived on that and white fish from Great Slave Lake…. It was lovely fish. My mother boiled it, fried it and baked it but it was always fish!”

Isabella’s mother’s practical skills included driving a dogsled and setting rabbit snares but she had little formal education. William Hardisty wanted something better for his daughter. At the age of six or seven, he decided to send her thousands of kilometres south to a girls school near Winnipeg. "Then began a long expedition out by York boat, walking portages of ten or twelve miles [about eighteen kilometres], through mosquito-infested areas, voyaging down the Saskatchewan River via Fort Carleton and Prince Albert and overland by prairie schooner," said the article in *Saturday Night*. "On this trip she caught scarlet fever, and for a year and a half afterward she lay ill in bed."

Isabella eventually recovered, attended Wesleyan College, and then, at age eighteen, returned to Fort Simpson, where she lived until her father retired three years later and moved the family to Lachine, Quebec. Her father's sudden death not long after settling in Quebec led to Isabella being sent to live in Calgary with her uncle, Richard Hardisty. She remembered her early days in Calgary fondly: "Those were happy days. We used to ride miles and miles around. We knew everybody."

James Lougheed arrived in Calgary not long after Isabella. He was at that time a poor Irish lad who had spent his youth in the Cabbagetown area of Toronto, and he was keenly aware of the status of the Hardisty family. As he wrote later in life, "My wife was a Hardisty, of Lady Strathcona's family [Lady Strathcona was the sister of Isabella's father], so that, in a way, I'm a Hudson's Bay man, my father-in-law having been chief factor of the company. In early western days people spoke of 'The Company' pretty much as a man from Prince Edward Island spoke in New York of 'The Island,' and asked 'What other Island is there?'"

Isabella's seemingly carefree life changed dramatically in 1925 when she was widowed.

The marriage of Isabella and James on September 16, 1884, did not go unnoticed by the *Calgary Herald*: "Last evening, the youth and beauty of our town might be seen wending their way to the Methodist Church, where a scene of no common interest was being enacted.... Before the hour the building was packed, a number having to satisfy themselves with a peep through the windows. The principals were James Alexander Lougheed, Esq., Barrister, and Miss Isabella Hardisty."

The Lougheeds' social life centred around the church, where she played the organ and he supervised the Sunday school. Their first home was basically a shack, but it was quickly transformed with, among other things, "the first bay window in Calgary."

James's skills as a lawyer were important assets for the Hardisty family, which received a boost in status when Richard Hardisty was appointed to the Senate in 1888. When Hardisty died a year and a half later, Lougheed stepped into his Senate position.

The elevated status of the Lougheeds — and a growing family that would eventually include six children — necessitated the construction of a new home, Beaulieu House. The grand ballroom would host the likes of many royals, including the young and dashing Edward, Prince of Wales, the Duke and Duchess of Connaught (Prince Arthur, son of Queen Victoria, and his wife, Princess Louise), Lady Patricia Ramsay (Queen Victoria's granddaughter), and Governor General Lord Byng and his wife.

The grand mansion served to demonstrate that the new Northwest had shed its fur trade image. In fact, the *Herald* positively gushed in a February 1, 1900, article: "Entertaining at Beaulieu is the synonym for all that is best and most hospitable in Calgary's social history. Not even Government House at the territorial capital ... could exceed Beaulieu as it appeared last night with its gay company of handsome women and their escorts."

James's staunch Methodist upbringing forbade dancing, but this did not stop Isabella from hosting many *dansants* at the grand mansion. Rumour had it that partygoers danced the tango — which local clergy considered scandalous. Commenting on one of the dances, the *Albertan* newspaper concluded that "whether or not the tango was danced the young people had a merry time and are looking forward to another similar event this afternoon."

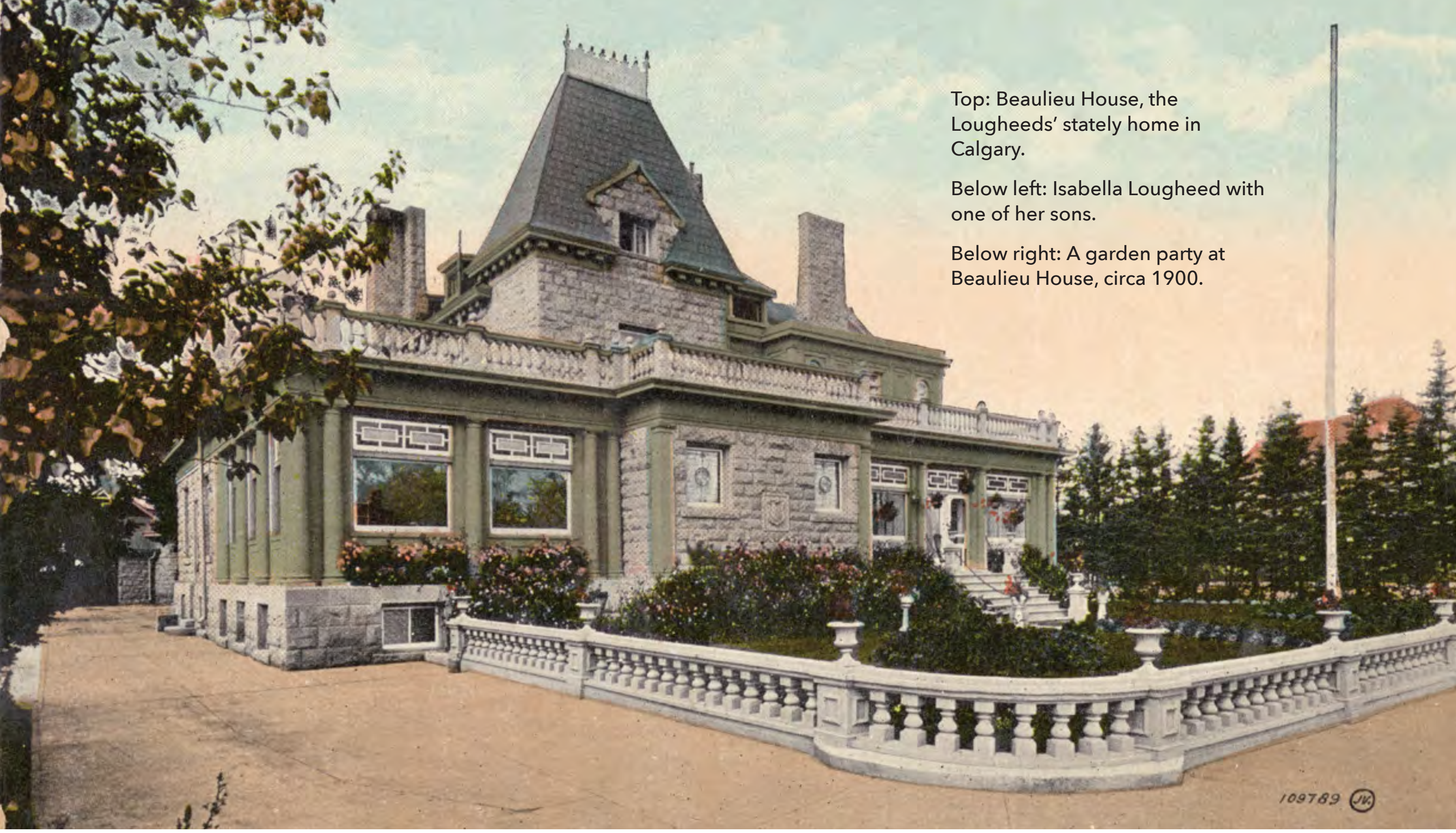
Middle age did not dampen Isabella's adventurous nature. Her daughter-in-law described an occasion in 1909 in which Isabella ignored her husband's warnings against travelling to the Rocky Mountain resort town of Banff in their new car. Automobiles were then still such a novelty in the West that they were not allowed inside the national park. Besides, the coach road to Banff was very rough and swampy in places. But, soon after Senator Lougheed departed for his duties in Ottawa, forty-eight-year-old Isabella embarked on a joyride with her sons and future daughter-in-law Mary Stringer.

"We had our hats tied on with a mile of veil," recalled Stringer. "Norman wore big gauntlets and a driving cap with goggles. The motor veils streamed behind in the wind. It was wonderful: a lovely sight as we approached the Rockies."

Obstructed by wildlife — particularly bears — and giant ruts, the car slowed to a walking pace. As expected, their car was impounded just inside the park gates. Apparently not concerned that the car's impoundment could prove embarassing to her politician husband, Isabella carried on with the excursion. They took in some of the loveliest scenery in the world on horseback, drifted in gaily painted canoes across lakes and rivers, and recovered the car for the return trip to Calgary when their sightseeing was done.

All went smoothly until the car ran off the road and "smacked into a tree." They all had to walk about eleven kilometres to catch a train back to Calgary. When James returned from Ottawa, his first sight at the train station was his prized automobile in a sorry state.

Isabella's seemingly carefree life changed dramatically in 1925 when she was widowed at age sixty-four. She lost much of her material wealth in the Great Depression that followed. Unable to pay the taxes on Beaulieu House, she lost possession



Top: Beaulieu House, the Lougheeds' stately home in Calgary.

Below left: Isabella Lougheed with one of her sons.

Below right: A garden party at Beaulieu House, circa 1900.

GLENBOW ARCHIVES

of it in 1934. However, the city, recognizing her long-standing contributions to the community, allowed her to remain living in the house until her death two years later.

Her family even called on Prime Minister R.B. Bennett — James Lougheed's former law partner — for help. It was an act of desperation, since the two partners had had a bitter and public falling-out. Nonetheless, Bennett expressed sympathy for Isabella's situation in a letter to her family: "I want you to assure your mother that whatever happens I will see that she is looked after. I never forget her and her kindness to me in days that are past, and she must not be permitted to suffer because of what has transpired."

It's not clear what help Bennett might have provided, but Isabella was able to remain in her stately home until her death.

While Isabella belonged to the English-speaking Hardisty family, Marie Rose belonged to the Delorme family: French-speaking Metis free traders who spent part of their lives on small plots of land in the Red River area and part of the time traversing the plains, hunting buffalo and trading with First Nations people. Marie Rose's grandfather was Urbain Delorme — a man once referred to as "*le chef des Prairies*," a captain of Metis hunting brigades and an important person in the political life of the Red River Settlement. The elder Delorme had amassed enough wealth for Marie Rose's family to draw on for some years after his death.

Her father, also Urbain Delorme, was a successful buffalo hunter and fur trader. However, he died when she was still a young girl and her family struggled, even after her mother remarried.

In 1877, when Marie Rose was sixteen, her mother and stepfather arranged for her to marry a prosperous European-born trader named Charlie Smith, who was about seventeen years her senior. Marie Rose resisted but her parents ignored her protests; they regarded Charlie as an advantageous addition to their family. For Charlie, a former sailor who had arrived in the Northwest without family, becoming a member of the fur-trading Metis family gave him valuable connections. And no doubt he also recognized the worth of young Marie Rose. Not only was she adept at the practical skills necessary for survival on the plains, but she could speak French, English, Cree, and likely Michif (the Metis language), all very useful when trading with Indigenous peoples. And her four-year stay at the Grey Nuns school also gave her the ability to read and write in French and English.

Later in life, Marie Rose maintained that her mother and stepfather had sold her to "the tall, raw-boned, lanky Norwegian" for fifty dollars. In 1948 and 1949, she wrote a series for the periodical *Canadian Cattlemen*. In one she detailed her feelings about the first year of her marriage: "That year was the most unhappy one of all my life. Day after day I went away by myself and cried; surely God would perform some miracle in my behalf. But for the fact that my parents travelled with us all that summer and I could still be with my brothers and sister, I fear I could not have endured my married life, for when night came and I was alone with my stranger husband, alone in a camp of our own, such fear seized me, that I bound my clothes about me with raw hide ropes. 'Beat her into submission,' was the advice given to my husband.' But Charlie was patient and determined to win me through love."

When Marie Rose and Charlie established a ranch at Pincher Creek in 1882, her family settled there with them, and the couple went on to have seventeen children. The Jughandle Ranch — like Beaulieau House — became a gathering place for southern Alberta's business and political elite. The ranch was also open to those that Charlie Smith referred to as "poor Indians," who were offered a meal in return for trade goods.

A faithful Roman Catholic, Marie Rose had a lifelong friendship with Father Albert Lacombe, a missionary who devoted his life to helping the Indigenous people of the West. She also raised funds to establish the Kermaria convent in Pincher Creek, to ensure that children could receive an education locally.

In writing about her life, Marie Rose included some details about her childhood with her Metis family and their travels across the prairies by Red River cart. Her subjects included the renowned Blackfoot Chief Crowfoot, whom she encountered with her family many times. At Jughandle Ranch, she hosted people such as folk hero Henry Riviere, whom she described as a French-born cowboy, mountaineer, and Hollywood star, and Kootenai Brown, a prospector, frontiersman, and conservationist who was the first park ranger of Waterton Lakes National Park.

Marie Rose packed up the children and set off towards Winnipeg in a covered wagon.

Marie Rose delighted in telling the story of Brown's Indigenous country wife, Ni-chi-mous. When Brown told her that she would have to leave their home so that he could keep company with other women, Marie Rose intervened: "He can't quit you,

GLENBOW ARCHIVES

Left: Charlie and Marie Rose Smith, with daughter Mary Ann, circa 1890s.

Right: The Smith family and hired men at the Jughandle Ranch, Pincher Creek, Alberta, circa 1880s or 1890s.

GLENBOW ARCHIVES

nor can he marry again," she told Ni-chi-mous. "That's your home, he can't put you out." According to Marie Rose, Brown soon came to his senses: "He tried to make up for all his mistakes and neglect of her, but she pushed him away and told him to go back to his white girls with their silk and powders." She said he had to give Ni-chi-mous his horses, his brand, and "a wagon and a load of grub" before she would return to him.

Not long after settling at the ranch, Marie Rose was left at home with three small children and a hired hand while Charlie took on a job of escorting someone to Winnipeg. "But it was lonesome with only my children and when the hired hand began to get 'fresh' I knew I would rather suffer hardships on the trail than be subject to the ugly attentions of this hireling." Marie Rose packed up the children and set off towards Winnipeg in a covered wagon, hoping to meet Charlie on the trail. She never did find him, but she did make it to Winnipeg, some 1,400 kilometres away. After many adventures, she returned to the ranch at the end of the summer, where she found Charlie beside himself with worry for his family.

At the ranch, Marie Rose traded with First Nations people to obtain quality hides, which she used to make buckskin clothing — earning her the nickname Buckskin Mary. While she primarily sold clothing to men working the range and the rail lines, she also supplied a growing tourism industry. "Long hours were spent beading the front of vests, the cuffs of coats," she wrote. Another customer was the Canadian Pacific Railway, which she supplied with canvas tents. She hired two Metis women and they sewed from "early morning until we couldn't see on account of the dark. Besides this, cooking had to be done for my family and my help."

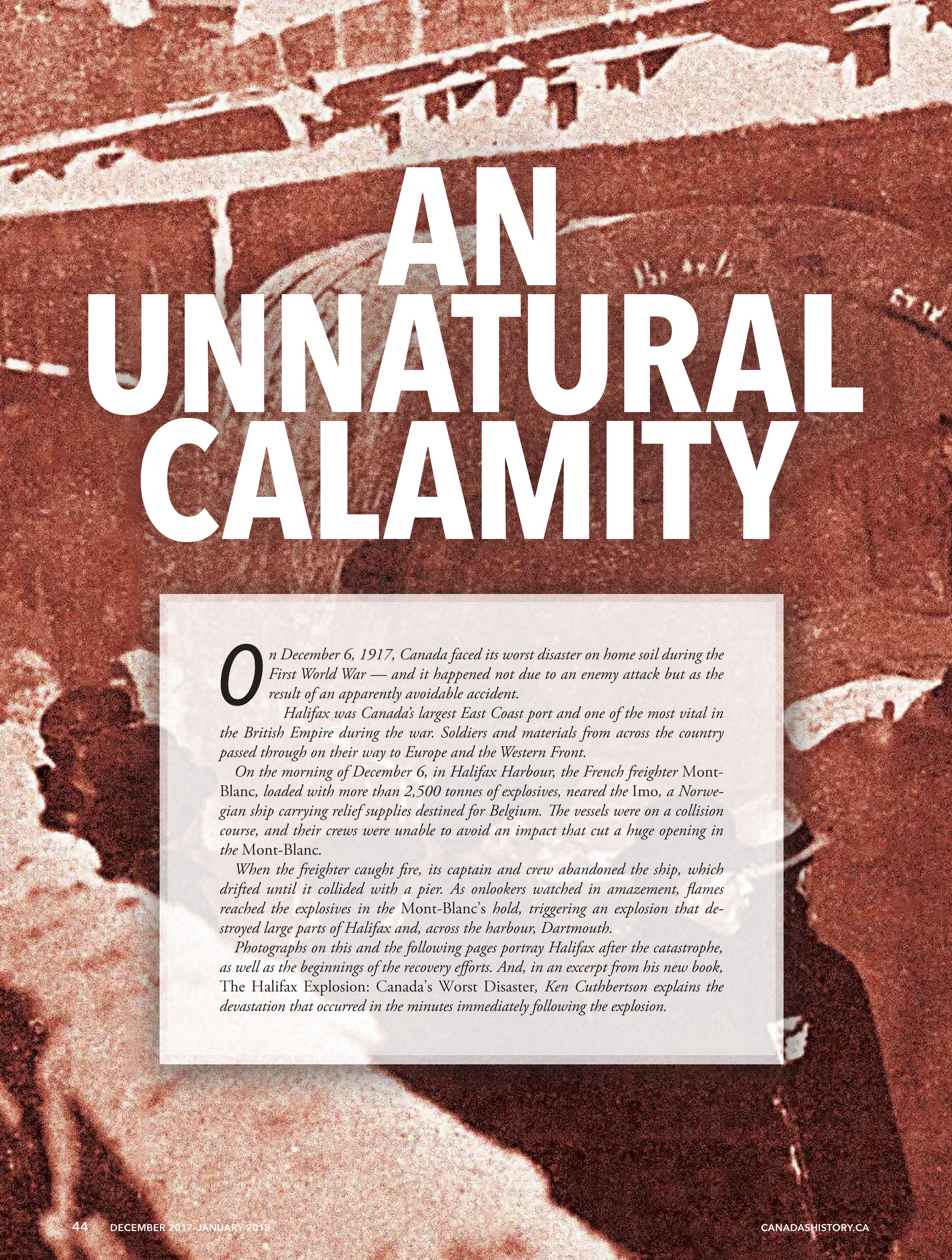
Marie Rose was fifty-three years old when her husband died in 1914. Like Isabella, she ran into financial difficulties. Charlie died before securing the proper paperwork to establish her title to the ranch. Six years later, after numerous appeals on her behalf by her associates in southern Alberta, she was finally able to confirm title and sell the land. Her community assisted her in establishing a boarding house in Pincher Creek, where she served as a midwife and medicine woman.

Early in the lives of Marie Rose and Isabella, it was acceptable within fur trade society for European-Canadian men to marry Metis or First Nations women, so neither women initially had any reason to believe that their Indigenous ancestry would ever be a liability to social standing or economic success. However, as more settlers arrived in the Northwest in the late nineteenth and early twentieth centuries, ethnic boundaries became more rigid. Isabella and Marie Rose likely felt some pressure to distance themselves from their Metis origins.

Yet, both women were members of the Women's Pioneer Association of Southern Alberta, which sang the Metis folk song, "Red River Halfbreed" at all public gatherings until at least the 1930s. Newspapers reported that Isabella remembered how to dance the "Red River Jig" long into her adult life.

Their obituaries published in southern Alberta newspapers — in 1960 for Marie Rose and in 1936 for Isabella — attest to the fact that Lady Lougheed and Buckskin Mary were respected community members. Readers were reminded that Isabella was a "Factor's Daughter" while Marie Rose was referred to as "one of the area's most colourful figures" and one of its "earliest and oldest pioneers." And both Metis women had descendants who ensured that their legacies would endure.

Isabella's grandson Peter Lougheed — the premier of Alberta from 1971 to 1985 — supported the restoration of Beaulieu House and its subsequent designation as Lougheed House National Historic Site. In Marie Rose's case, descendants recognized the value of her manuscripts and ensured that they would be housed at the Glenbow Museum Archives in Calgary. Both the historic site and the written records serve to remind us of life and community building in Western Canada, and of the important roles of pioneer Metis women.



AN UNNATURAL CALAMITY

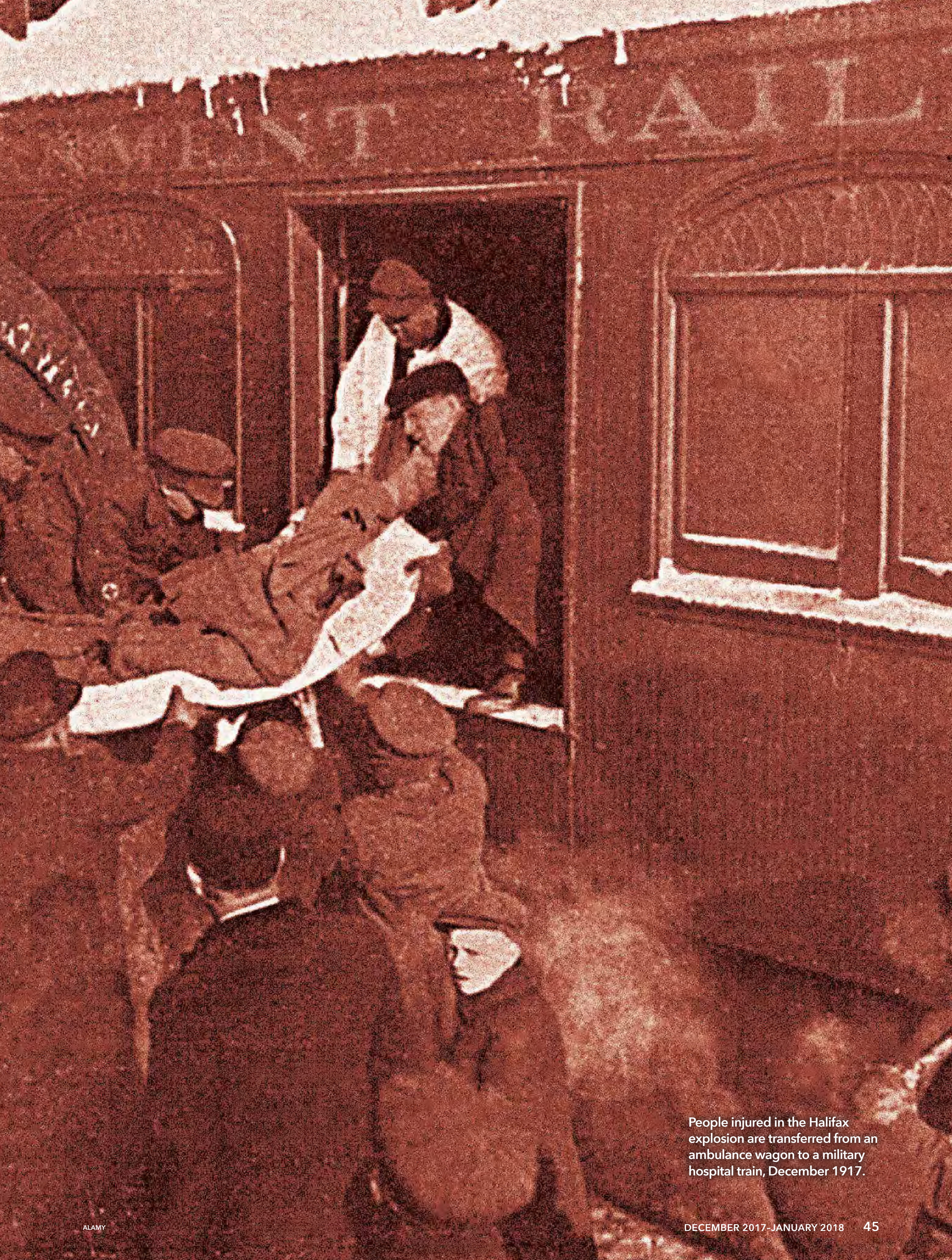
On December 6, 1917, Canada faced its worst disaster on home soil during the First World War — and it happened not due to an enemy attack but as the result of an apparently avoidable accident.

Halifax was Canada's largest East Coast port and one of the most vital in the British Empire during the war. Soldiers and materials from across the country passed through on their way to Europe and the Western Front.

On the morning of December 6, in Halifax Harbour, the French freighter Mont-Blanc, *loaded with more than 2,500 tonnes of explosives, neared the* Imo, *a Norwegian ship carrying relief supplies destined for Belgium. The vessels were on a collision course, and their crews were unable to avoid an impact that cut a huge opening in the* Mont-Blanc.

When the freighter caught fire, its captain and crew abandoned the ship, which drifted until it collided with a pier. As onlookers watched in amazement, flames reached the explosives in the Mont-Blanc's *hold, triggering an explosion that destroyed large parts of Halifax and, across the harbour, Dartmouth.*

Photographs on this and the following pages portray Halifax after the catastrophe, as well as the beginnings of the recovery efforts. And, in an excerpt from his new book, The Halifax Explosion: Canada's Worst Disaster, *Ken Cuthbertson explains the devastation that occurred in the minutes immediately following the explosion.*



People injured in the Halifax explosion are transferred from an ambulance wagon to a military hospital train, December 1917.

ALAMY

'A SOUND FOR GOD TO MAKE, NOT MAN.' BY KEN CUTHBERTSON

The hands of the Citadel Hill clock read 9:04 a.m. That was the exact moment of the great Halifax harbour explosion of December 6, 1917, which was destined to be the deadliest disaster in Canadian history. A primitive seismometer located in the basement of the old physics building at Dalhousie University recorded the event. However, the dispassionate scientific data — a few squiggly lines scratched on graph paper by a machine more than three kilometres from ground zero — told nothing of the human story of that fateful day: fear, horror, heartbreak, and drama.

The blast that obliterated the *Mont-Blanc*, claimed about two thousand lives, and devastated the city of Halifax was the most powerful "man-made" explosion in history, a distinction it held until the dropping of atomic bombs on Japan in 1945. Its reverberations shot through the soil, granite, and Precambrian slate bedrock beneath Halifax at a speed of more than 6.5 kilometres per second. That is twenty-three times the speed of sound.

The thunderclap that accompanied the explosion echoed up and down the length of the harbour channel. It boomed across the city of Halifax and neighbouring Dartmouth, and it was audible much farther away.

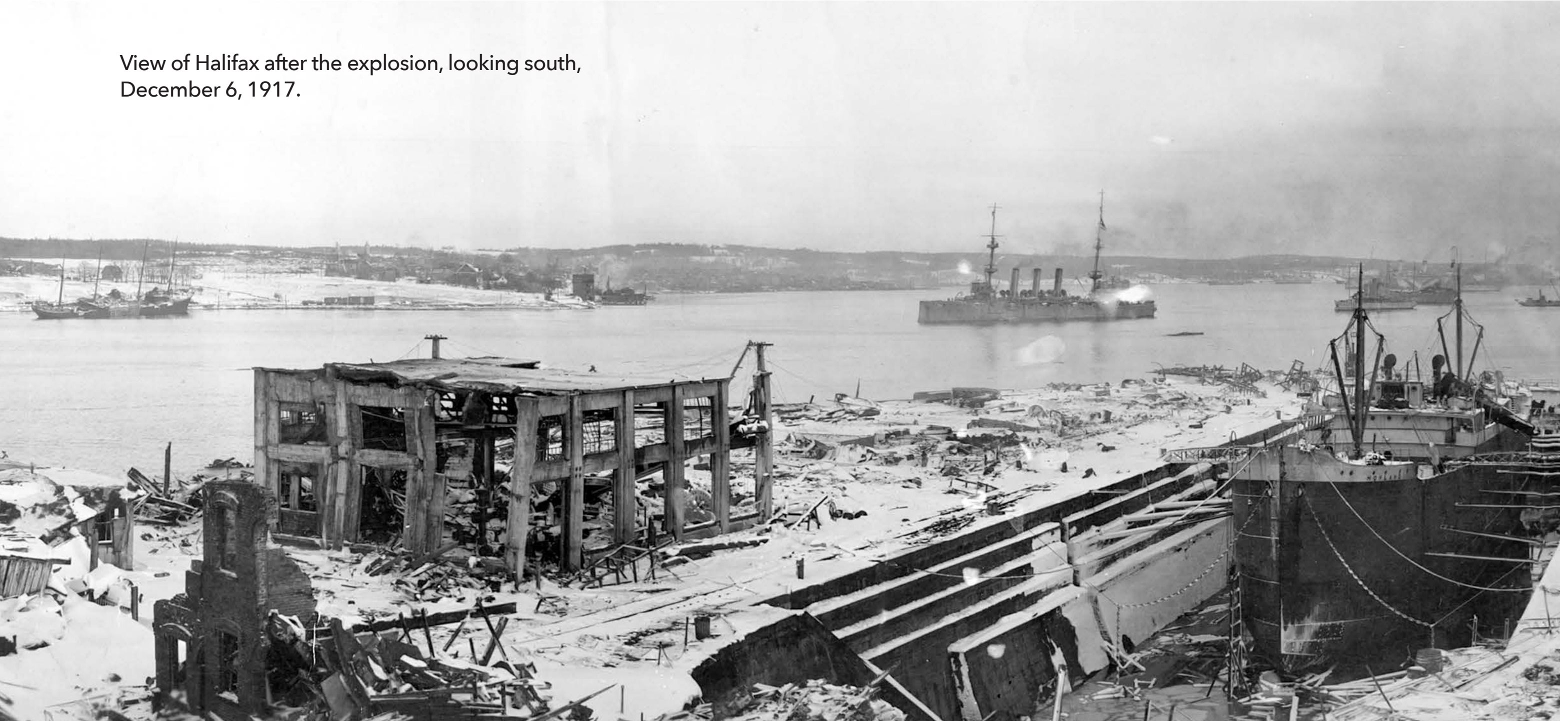
The crew of the American cruiser the USS *Tacoma* heard the boom eighty kilometres out to sea. The warship's lookout had just sighted on the horizon the Devil's Island lighthouse, nineteen kilometres southeast of the entrance to Halifax harbour. "At 9:05 heard heavy explosion in general direction of Halifax, observed great clouds of smoke high in air," the officer on watch recorded in the ship's logbook.

The same rumble that drew the attention of the *Tacoma*'s crew was audible as far away as Cape Breton Island, two hundred and seventy-five kilometres to the northeast. In Truro, ninety-five kilometres north of Halifax, the blast's concussive shock broke some windows and shook a clock off the wall in the railway dispatcher's office. As one observer said, the rumble of the Halifax explosion was "a sound for God to make, not man."

The great Halifax harbour explosion of 1917 unleashed the energy equivalent of three kilotonnes of TNT. When detonated, one tonne of TNT releases about a billion calories of heat energy. *Kilo* being the Greek word for "a thousand," it follows that the calories of heat released in the explosion of one kilotonne of TNT is a thousand times a billion. A trillion calories.

The destructive power of a shock wave as intense as the one the Halifax harbour explosion generated is terrifying. On a bright, sunlit day, it is invisible, yet it can send human bodies and objects as big as a house flying like dry leaves in a gale. It can crush a person's internal organs, rupture eyeballs, and shatter eardrums. It can snap trees, lampposts, and telephone poles. It can level buildings that are close to ground zero, while those farther away that remain upright still see their doors blown off their hinges, roofs destroyed, and windows shattered; glass shards from broken windows fly like tiny arrows that maim, blind, and kill as they sever heads and limbs.

The pressure generated by the chemical reaction in the *Mont-Blanc*'s cargo hold amounted to thousands of "earth atmospheres" — the 14.70 pounds per square inch (psi) air pressure that is normal at sea level. (By comparison, the pressure at the



View of Halifax after the explosion, looking south, December 6, 1917.

LIBRARY AND ARCHIVES CANADA

wreck site of the *Titanic*, four kilometres deep, is about 6,500 psi.) At the same time, the air temperature flared to about 5,000 degrees Celsius, which is almost as hot as the surface of the sun, and hot enough to vaporize the *Mont-Blanc*.

Just as a stone dropping into the still waters of a pond creates rings of disturbance, the destructive shock wave of the explosion surged outward for more than a kilometre in all directions and launched skyward molten remnants of the ship's hull and its cargo. Some bits of this shrapnel were as large as a refrigerator; others were the size of marbles. All were lethal, ripping into human flesh, slamming into wooden buildings, or perforating metal ships.

A piece of the *Mont-Blanc*'s five-hundred-kilogram anchor soared through the air for four kilometres before it crashed through a roof. The ship's 90-mm aft deck gun ended up near a small lake on the Dartmouth side of the harbour, five kilometres from ground zero. A large chunk of metal from one of the *Mont-Blanc*'s boilers smashed into the Royal Naval College of Canada, coming to rest in a lecture hall, where it flattened the master's dais and several student desks. Fortunately, the room was empty at the time.

The heat of the explosion that obliterated the *Mont-Blanc* superheated the water around and under the ship, gasifying the sea to the harbour floor, six metres beneath. As water rushed in to fill the vacuum, it threw up a tsunami. The massive wall of water nine metres high raced across the harbour to Dartmouth. It also roared up and down the harbour channel and far out into the Atlantic. In the confined space of the harbour, the impact was murderous. The tsunami battered ships, swamped boats, and tossed vessels of all sizes up onto the shore. It dragged people to their deaths when it washed over piers and sped waist-deep along streets on both sides of the harbour. "[The tsunami] boiled over the shore and climbed the [Fort Needham] hill as far as the third cross-street [Albert Street], carrying with it the wreckage of small boats, fragments of fish, and somewhere, lost in the thousands of tons of hissing brine, the bodies of men," [wrote Hugh MacLennan in *Barometer Rising*.]

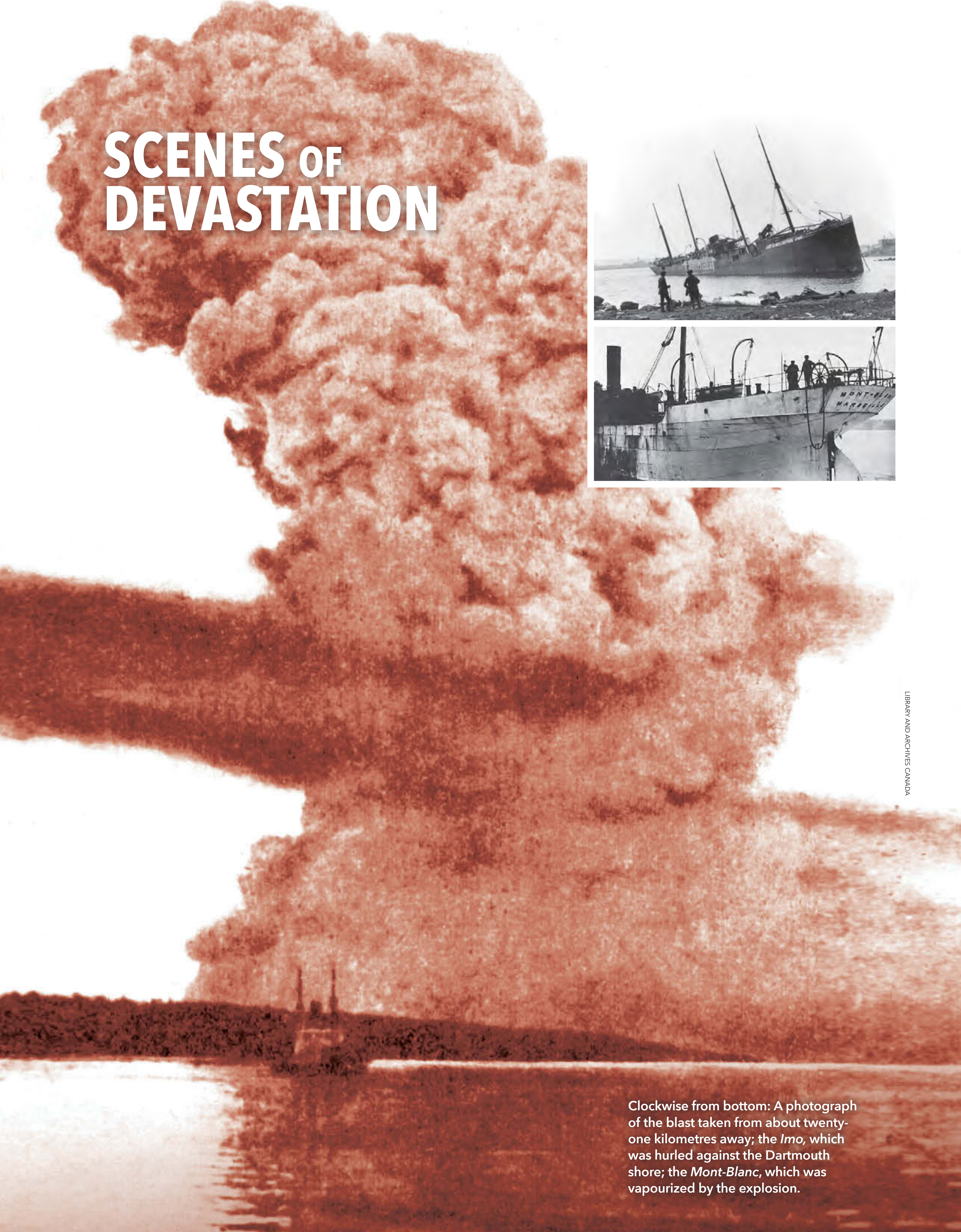
Even then, the murderous wave was yet wreaking havoc. On its retreat, the water snatched up still more debris along with the bodies of explosion victims, some alive, others dead. And with them it carried off personal property, vegetation, animals, and the remains of crumpled homes and workplaces. There was still more misery to come.

In the wake of the tsunami's retreat, a towering cloud of noxious gases … drifted over Halifax. "For ten minutes after the explosion a 'black rain' was observed to fall from the sky. This was an oily soot, the unconsumed carbon of the explosives. It blackened clothing almost like liquid tar," recalled Archibald MacMechan, the Dalhousie English professor who would become the "official historian" of the explosion. "It blackened the faces and bodies of all it fell on. … It penetrated clothing to the skin and coated the ruins of the houses, until the snow and rain storms washed it away."

Excerpt taken from The Halifax Explosion *by Ken Cuthbertson © 2017. Published by HarperCollins Publishers Ltd. All rights reserved.*

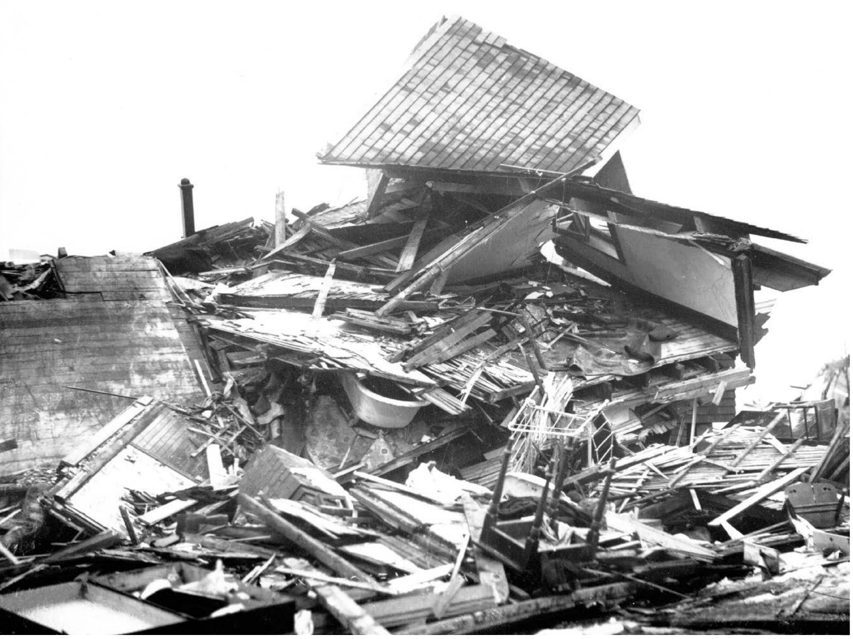
PHOTOGRAPH
Copyrighted
IN CANADA 1918
By W. G. MacLAUGHLAN
HALIFAX N.S.

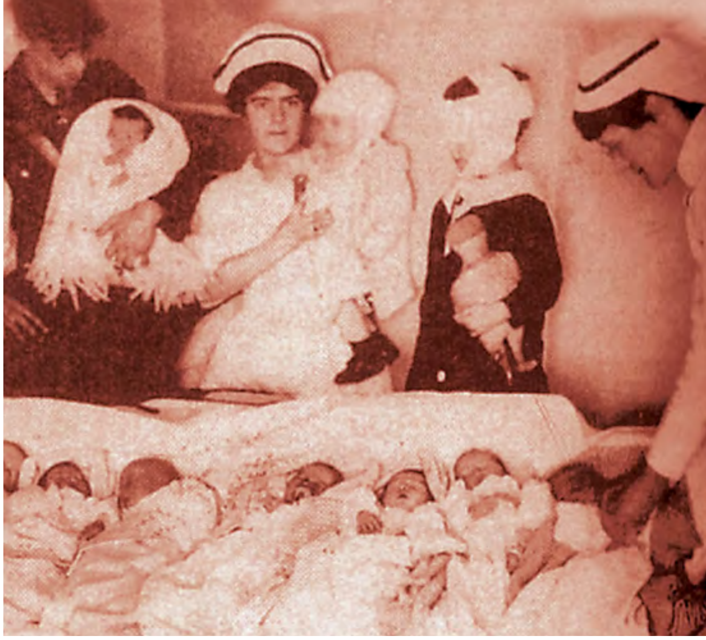
SCENES OF DEVASTATION

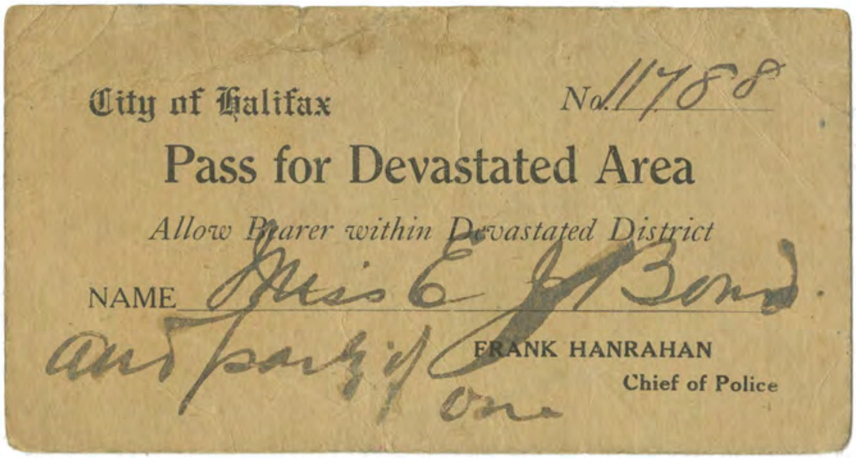


LIBRARY AND ARCHIVES CANADA

Clockwise from bottom: A photograph of the blast taken from about twenty-one kilometres away; the *Imo,* which was hurled against the Dartmouth shore; the *Mont-Blanc*, which was vapourized by the explosion.







City of Halifax No. 11788

Pass for Devastated Area

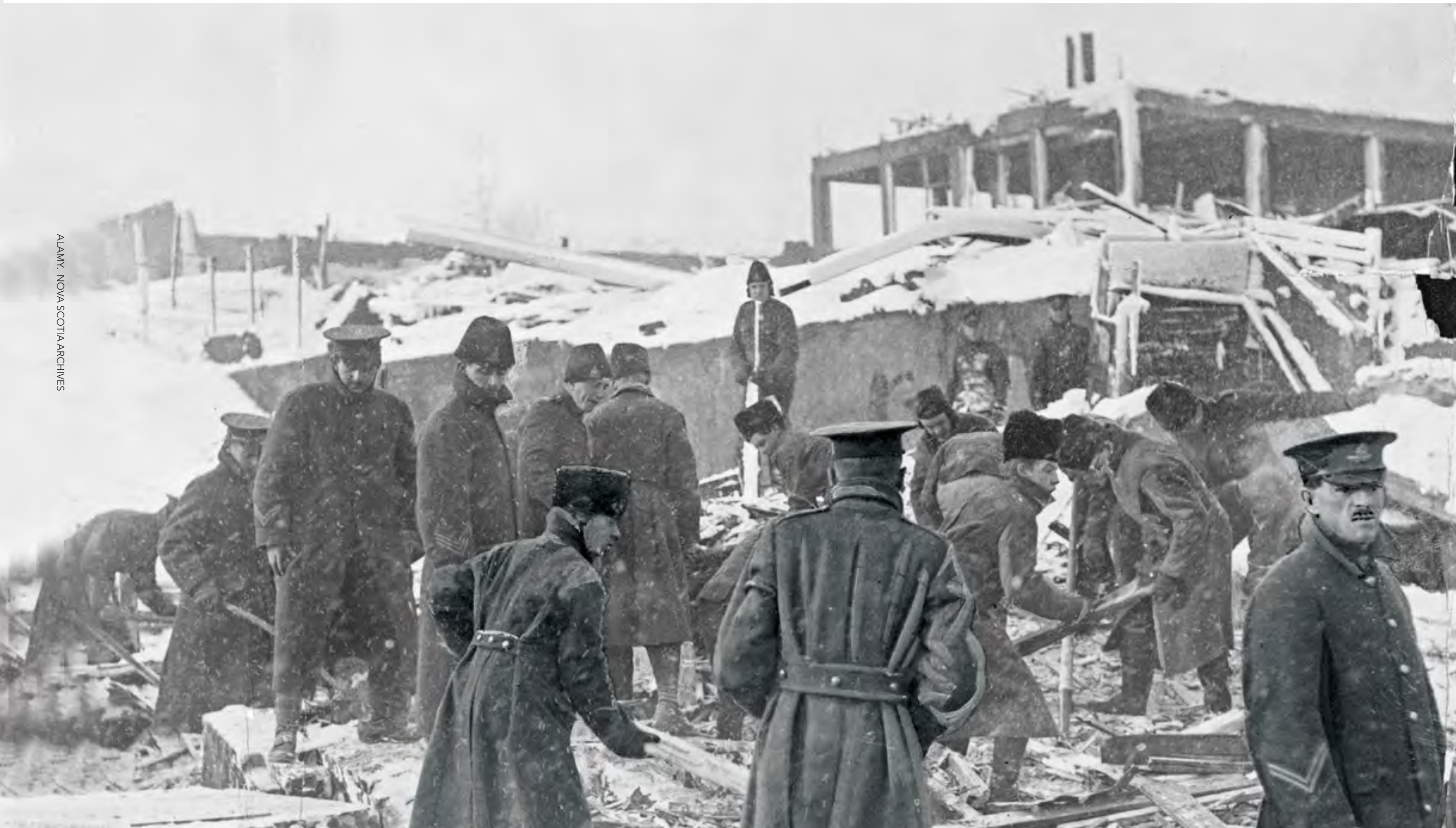
Allow Bearer within Devastated District

NAME Miss E. J. Bond.

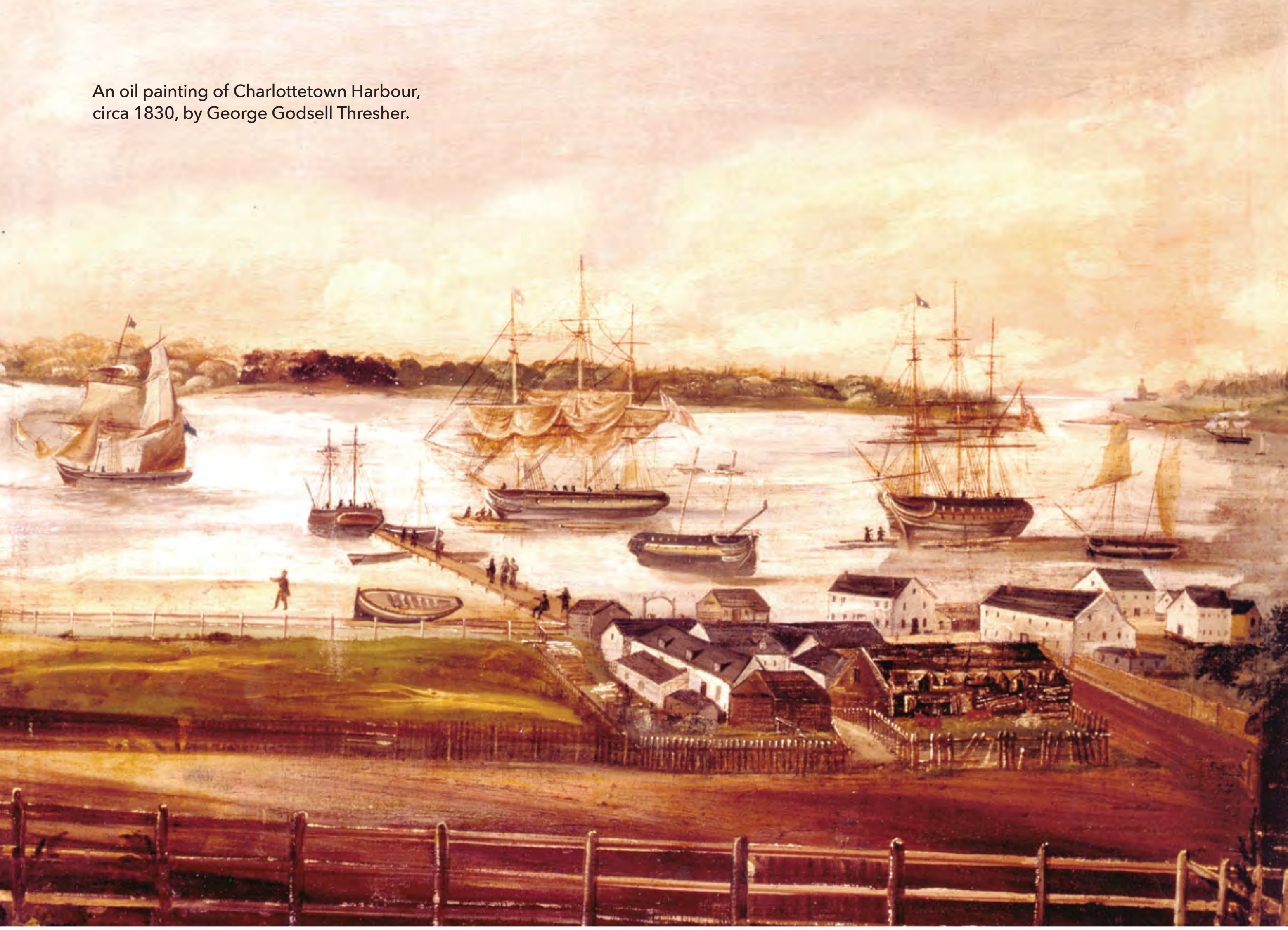
and party of One

FRANK HANRAHAN
Chief of Police

Clockwise from top left: A wrecked home in the Richmond neighbourhood of Halifax; nurses care for babies and children found without their parents after the explosion; soldiers engage in rescue work; a pass allowing residents and rescue workers to enter the devastated area.



ALAMY; NOVA SCOTIA ARCHIVES



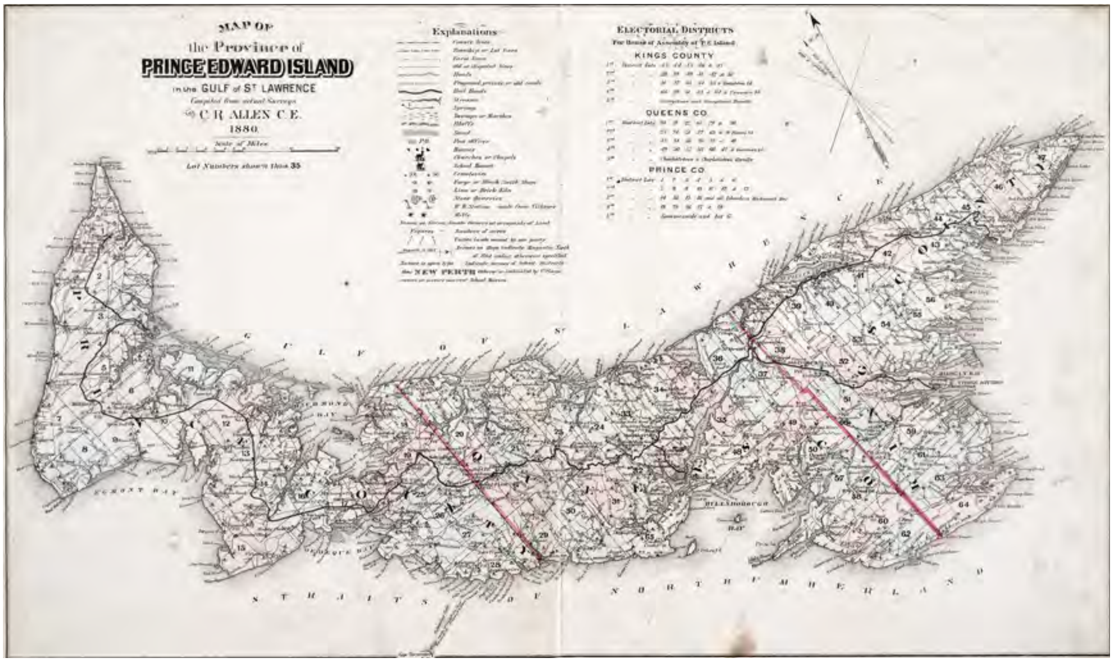
An oil painting of Charlottetown Harbour, circa 1830, by George Godsell Thresher.

PEI PUBLIC ARCHIVES

COLLECTING MEMORIES

Surveys are nothing new. In 1876, a forward-thinking group on Prince Edward Island sent a questionnaire to the province’s oldest residents.

by Alan MacEachern and Edward MacDonald



An 1880 map of Prince Edward Island.

IN 1876, SEVENTY-SIX-YEAR-OLD PRINCE EDWARD ISLANDER John Brooks recounted his first view of the colony more than half a century earlier. He had been standing on the deck of the barque *Mary* coming from Bristol, England. The island "presented the appearance of a forest," he wrote. "A few green fields, like oases in a desert, were to be seen along the shore." The capital, Charlottetown, "had the appearance of a small village in England. The buildings were principally in the centre of the town, the outskirts of which resembled a common, with here and there a small cottage."

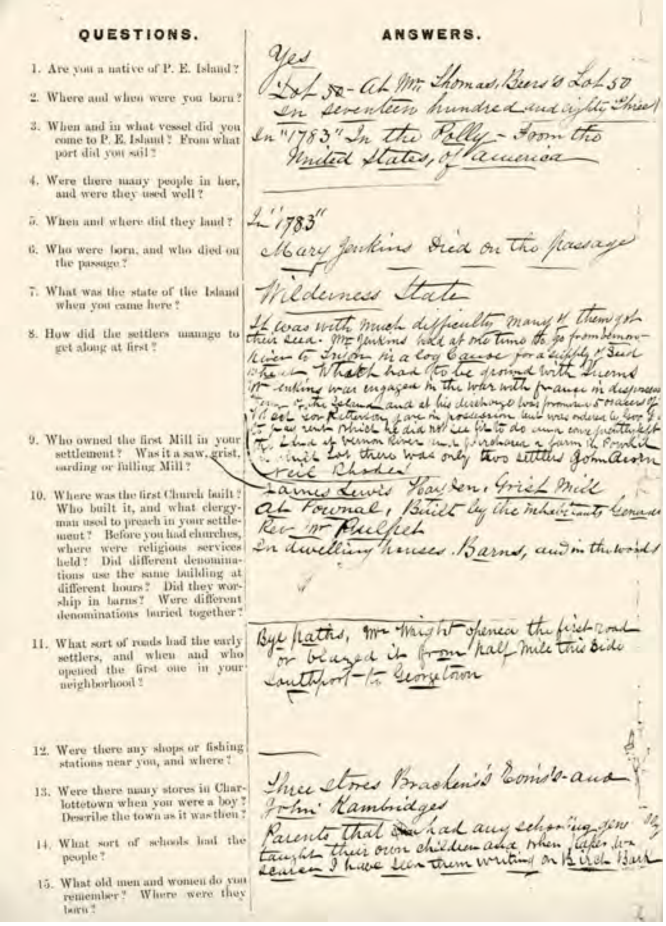
Brooks was answering a survey that had been sent in the mail to him and to all of the oldest residents of Prince Edward Island by a group of heritage-minded citizens. "The object," explained Donald Currie, the leader and only named member of the group, was "to collect everything of historical value relating to the early settlers of the Colony, to be preserved and utilized hereafter." Currie, the editor of the *Charlottetown Patriot*, did not explain exactly how the group planned to utilize the material. But a contemporary article in another island newspaper, the *Examiner*, titled a story about the survey efforts "The Nucleus of an Historical Society."

Thankfully, today we understand the importance of preserving the past for the future, and that awareness seems only to be growing. The sudden realization some years ago of the urgent need to interview veterans of the First World War before they died has been replaced with more systematic projects to interview those of later wars. Unmistakably historic events such as the September 11, 2001, terror attacks in the United States are now preserved and memorialized almost instantly.

But in the mid-nineteenth century the notion that the past had to be recorded and saved if it was not to disappear was still in its infancy. Historical societies began to emerge across North America. The 1870s were important in that history, with provincial societies created in Ontario, New Brunswick, and Nova Scotia, for example. On Prince Edward Island, the sense that the pioneer generation was rapidly passing away had many Islanders looking over their shoulders to a world that had also vanished. Only a year before the 1876 survey, journalist and historian Duncan Campbell had sold over twenty-seven hundred copies of his *History of Prince Edward Island*.

Elsewhere, historical societies launched surveys to seek out military memorabilia, local political papers, or Indigenous artifacts. But the 1876 survey was unique in its breadth and in its interest in everyday existence — what today we would call

UNIVERSITY OF PEI



QUESTIONS.	ANSWERS.
1. Are you a native of P. E. Island?	Yes
2. Where and when were you born?	Lot 50 - At Mr Thomas Beers's Lot 50 In seventeen hundred and eighty three
3. When and in what vessel did you come to P. E. Island? From what port did you sail?	In "1783" In the Polly - From the United States, of America
4. Were there many people in her, and were they used well?	
5. When and where did they land?	In "1783"
6. Who were born, and who died on the passage?	Mary Jenkins Died on the passage
7. What was the state of the Island when you came here?	Wilderness State
8. How did the settlers manage to get along at first?	It was with much difficulty many of them got their seed. Mr Jenkins had at one time to go from Vernon River to [illegible] in a log Canoe for a supply of Seed wheat. Wheat had to be ground with Querns. Mr Jenkins was engaged in the war with France in dispossessing [illegible] of the Island and at his discharge was promised 5 acres of [illegible] Patterson gave in possession but was ordered by Gov. F. to pay rent which he did not see fit to do and consequently left the land of Vernon River and purchased a farm in Pownal [illegible] Lot there was only two settlers John Acorn Neil Rhodes
9. Who owned the first Mill in your settlement? Was it a saw, grist, carding or fulling Mill?	James Lewis Hayden, Grist Mill
10. Where was the first Church built? Who built it, and what clergyman used to preach in your settlement? Before you had churches, where were religious services held? Did different denominations use the same building at different hours? Did they worship in barns? Were different denominations buried together?	at Pownal, Built by the inhabitants Generally Rev Mr Pulfer In dwelling houses, Barns, and in the woods
11. What sort of roads had the early settlers, and when and who opened the first one in your neighborhood?	Bye paths, Mr Wright opened the first road or blazed it from half mile this side Southport to Georgetown
12. Were there any shops or fishing stations near you, and where?	
13. Were there many stores in Charlottetown when you were a boy? Describe the town as it was then?	Three stores Bracken's Tomb's and John Cambridges
14. What sort of schools had the people?	Parents that had any schooling generally taught their own children and when paper was scarce I have seen them writing on Birch Bark
15. What old men and women do you remember? Where were they born?	

Left: A page from the 1876 survey as filled out by an island resident.

social history. In ninety-nine questions ranging from the prosaic ("How were the first houses lighted in the day time?") to the abstract ("Were they formerly happier than now, as a rule?"), the survey encouraged respondents to call up all their memories of pioneer life at the beginning of the nineteenth century and to express how times had changed since then.

We don't know how many responses the survey received, but the nineteen that have made it down to the present are filled with information and opinion of pioneer Canadian settlement, the text in shaky script often spilling far beyond the space allotted. What's more, the questions tell their own story, demonstrating what Islanders, just three years after joining Confederation, wanted to retain or to recapture of their heritage before it was lost. The survey offers a past within a past: a vision of the early nineteenth century through the historical interests of those living in the latter part of that century.

The survey opened with the question still paramount to Islanders: "Are you a native of P.E. Island?" Twelve of the nineteen respondents said yes, signalling that much of what even these pioneers described would be about the generation that preceded them. Perhaps not surprisingly, when asked "Who was the first settler in your part of the country?" most answered in terms of British settlers; a few mentioned the Acadians, and George Brace of Charlottetown drily replied, "No doubt one of the Micmacs." But if the French and Mi'kmaq were an afterthought for most of the respondents, they were even more so to the surveyors. There are only two questions about the French period, and the sole one about the Mi'kmaq asks, "Have you ever seen any weapons of stone used by the Micmacs of this Island in their savage state?" To this, seventy-nine-year-old Yorkshire-born Richard Hudson could only reply, "what they were in their savage state, I do not know, but I have known them for 59 years, and I never saw any amongst them that disgraced them more than the white people."

When asked, "What traces of the French occupation are you acquainted with?" ninety-two-year-old Neil McCallum of Brackley Point replied: "When Louisbourg was taken, Nova Scotia and P.E.I. fell to the British. On the Black River are the remains of four or five cellars where a number of the French were hid for years. They lived on eels and trout which were very abundant." But when asked "Who do you think built the dykes around the marshes, and what were they intended for?" McCallum replied, "I think the Indians built them for the purpose of capturing game." Could Prince Edward Island have so utterly forgotten its Acadian past within just a century? Apparently, yes, because those who answered were equally split in attributing the dykes to the Mi'kmaq, the Acadians, and nature itself.

The simple austerity of bygone days was often mentioned. The early settlers persevered, in the words of Dr. John Mackieson, "by pinching and poverty, industry and strong faith!" According to John Brooks, having eaten fish and potatoes one night and potatoes and fish the next, "sometimes they had nothing but lobster to eat." Lobster was not considered the delicacy it is today.

The first houses were humble affairs, with roofs thatched with birchbark or seaweed, floors uncarpeted or just dirt, and windows few or non-existent. Often a hole that could be stopped up at night provided the only lighting during the daytime. McCallum told of his schoolteacher's house burning down, after which the wife asked, "Is the axe saved?" "Yes." "Is the wheel saved?" "Yes." "Is the hoe saved?" "Yes." "Then thank God," she said, "we can live yet."

As interested as both the surveyors and respondents were in capturing how life had been in the past, an important motivation was seeing how lives had changed since then. Travel was therefore a recurring topic, because it demonstrated how greatly society had progressed over the course of the nineteenth century. When much of the island was still interminable forest, there was as much travel around the colony as through it. The chief modes of transport were, in summer, canoes paddled along the shore and, in winter, sleighs pulled by horse, ox, or dog.

Roads were initially nothing more than blazes on trees to mark a trail; bridges, as one anonymous respondent put it, "were canoes and fallen trees." Those who did travel by land

COURTESY OF ALAN MACEACHERN

might make fifteen to twenty-five kilometres per day. At night, they would put up at one of the very few government-built way stations — essentially, a stable for the horse and a loft for its owner — or one of the privately run wayside taverns that replaced them. Some simply found a house to stay in for the night. Others opted not to travel in the first place. John B. Schurman wrote that he could say little about early Charlottetown because, it being fifty kilometres from his Bedeque home, he did not visit it until he was twenty-three.

Some questions were about the colony's "firsts": first house, newspaper, threshing machine, brewer, and turnip variety, to name a few. These were presumably intended to create a roster of true pioneers, those people who had introduced to the island something that was still present. (Respondents, however, credited a suspicious number of firsts to their own fathers.)

Other questions focused on what was gone forever. The topic most discussed by those answering the survey was the island's loss of wildlife. To the question "What wild animals were in the Island in your young days?" eighty-one-year-old Hon. Alex Anderson replied, "Bears, wild cats or loupcivears [*loup-cervier* is French for lynx], foxes, [martens], rabbits, minks, muskrats, otters, squirrels, &c."

Other respondents confirmed this list — and, notably, all mentioned bears first. There were still a few bears on the island in 1876, but their dwindling numbers were rapidly making them a source of historical interest. Schurman devoted six hundred words to recounting stories of settlers who had been threatened or attacked by bears, or of killing three or four bears in a summer. No one wrote either cheerfully or wistfully about wildlife decline; it was just a fact. William Jenkins confirmed that passenger pigeons were once plentiful by noting that on one occasion he had killed fifteen with a shot.

Still other questions sought to resolve historical mysteries or arguments. For example, "Was there any fox hunt ever held on the island…?" Yes, according to two of the seventeen respondents, although the great majority had never heard of one or didn't answer.

The 1876 survey ends on a strange note. Question 91 is a catch-all request for any other information not yet covered; 92 asks for contact information; and then the survey, seemingly over, revives, launching a final series of seven additional and more intensely probing questions, which in turn yield some of the most revealing responses. When asked "Were drinking habits more prevalent…?" most answered in the affirmative. "[I]f a neighbour came to see you, he would not think he was kindly treated unless treated out of the decanter,"

Prince Edward Islanders gather for a picnic at the shore, circa 1880 to 1906.

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A person travels on a snowy Prince Edward Island road by horse and sleigh, circa 1860.

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stated Schurman. “The first drink a child got when born had rum in it. At frolicks, weddings, births and funeral — rum must be there.” Some of the respondents noted there had been less drinking to excess in the past — although Brace pointed out that fires in the capital have always occurred on Saturday night or Sunday morning, when excessive drinking was most likely to occur.

People in 1876 were already decrying the societal decline in sociability. Answering “What amusements were prevalent in old times….?” and “What changes have taken place in regard to amusements….?” the elders wrote with nostalgia about the many frolics that were no longer held — wool-thickening, stumping, spinning, or simply dances. They even wistfully recalled the mischievous pranks that were no longer played — such as fencing up the roads, filling wells with debris, or putting wagon wheels on the roofs of barns. Now, “Instead of travelling in moccasins, we skate in illuminated rinks!” wrote Mackieson in a fit of curmudgeonliness. “[We] live on the fat of the Land. Idolize strangers, and drench them with champagne!” Victorian Prince Edward Island was apparently more debauched than we might think.

Were people of the past happier? The pioneers gave more varied responses to that question than to any other, but the general consensus was that Islanders of 1876 were both more comfortable and less happy. Eighty-six-year-old Peter Sinnott of Morell concluded his survey by marvelling at how far he had come: “In 1821, when I came here, I had neither horses nor cattle. Now I have: 9 horses, 16 cows, 41 sheep, 20 pigs; 1 Irish pig; 4 mares — good breed; 2 waggons, 2 sets harness; 1 cart, 1 truck; 2 iron ploughs; 1 drag harrows; 1 cultivator; 1 mowing machine; 1 threshing machine; 1 horse rake; 2 Barns, 300 acres of land, 170 acres under cultivation.”

Schurman wrote, “People lived as well, that is, had as good victuals when I was a boy as now. But did not dress so fine, and had not such fine houses or carriages or household furniture. Each person made his own chairs, tables, and bedsteads, and cariole…. I think they were more contented and happy then than now and I know they were more friendly and obliging.”

Only nineteen of the surveys are known to have been filled out, and it may have been because of this apparently poor response that so little was ever done with them. They were never published in a local newspaper, for example, and never cited by later historians. Currie, who had launched the survey, died of tuberculosis in 1880 without having done anything with the responses. The following year, a Prince Edward Island historical society was finally established, but it died quietly in its infancy without following up on Currie’s work. However, Judge George Alley, one of Currie’s historically minded compatriots, did use details from the surveys in public lectures. The responses ended up in his archival papers at the provincial archives and, as of 2017, online.

The histories the responses tell bear all the failings of long-after-the-fact first-person accounts. They make the past both better and worse than it likely was; they dwell more on the unusual than on the day-to-day; and they rely on the vagaries of memory. But they are still a wonder.

One hundred and forty one years ago, William Sencabough began writing about his early life solely because a letter in the mail asked him to. He told of being born in Three Rivers, P.E.I., in 1796; of a time when Gaelic or French was spoken by all; of winters with twice as much snow; of a nearby 1802 forest fire that would show its effects “to the end of time”; of a sea captain named Lemasuier teaching night school in 1807; of horses first brought to the community in 1813; of moccasins made of untanned cow skin; and of almost sixty other matters. “I have given you scribbling as far as memory will serve me,” he concluded.

Those memories have now travelled across more than two centuries, bridged by a survey conducted in 1876.

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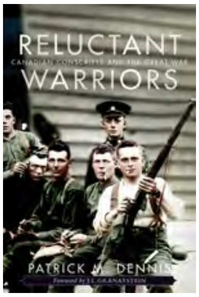
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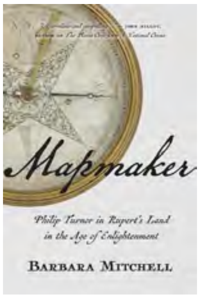
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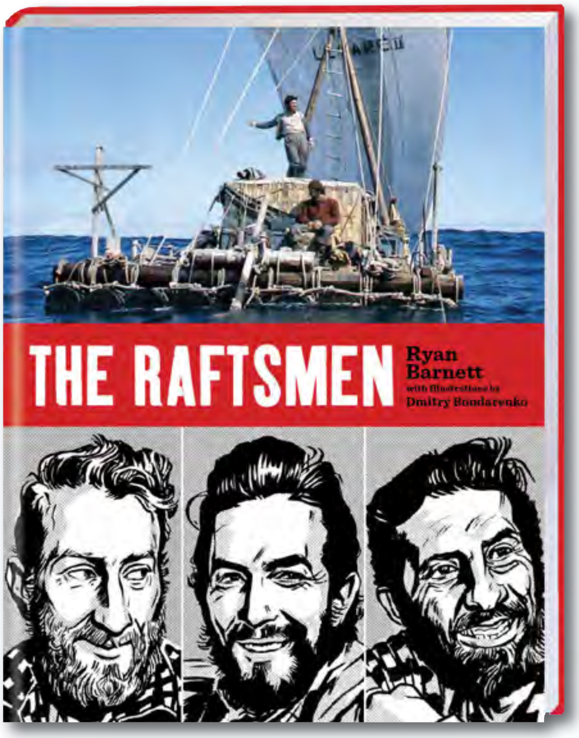
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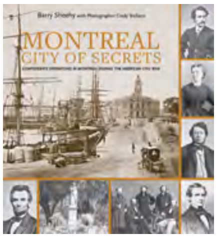

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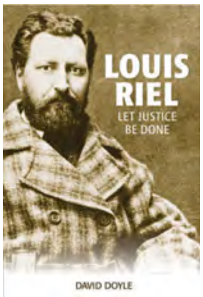

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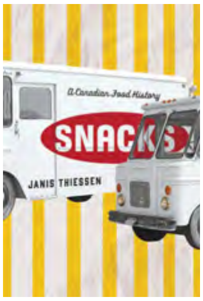

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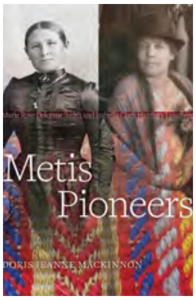

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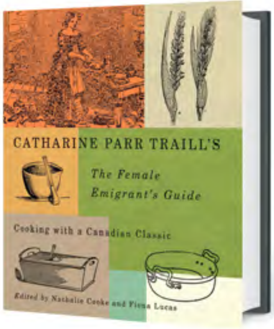
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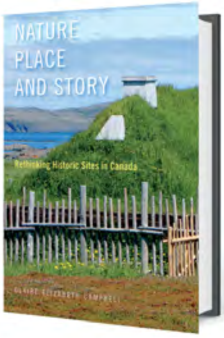
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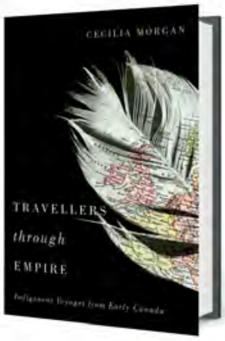
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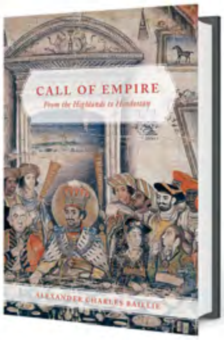
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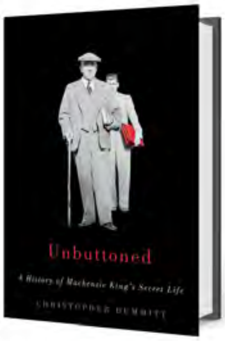
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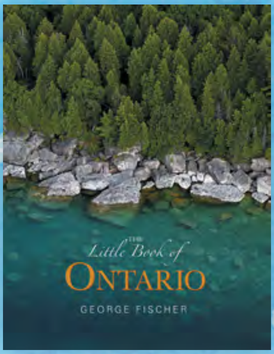
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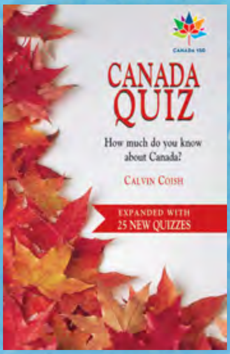
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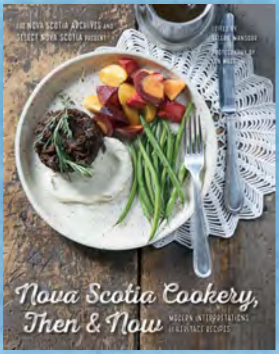
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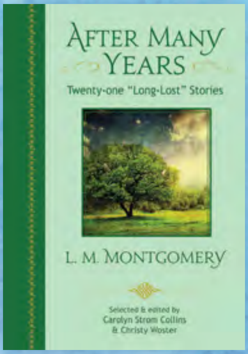
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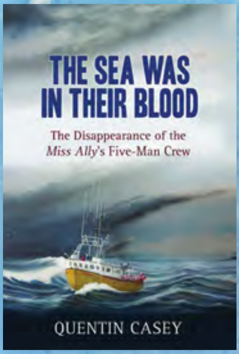
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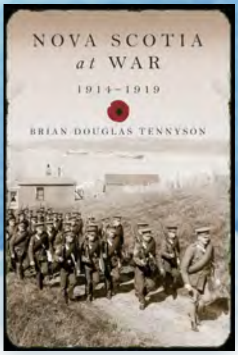
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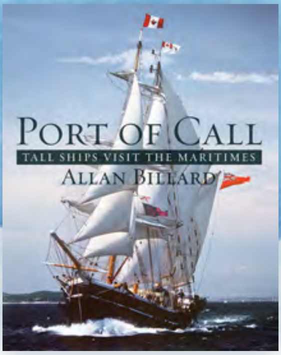
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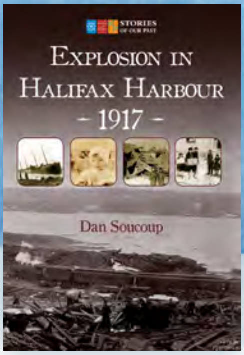
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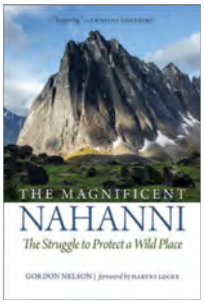
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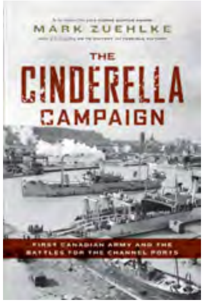
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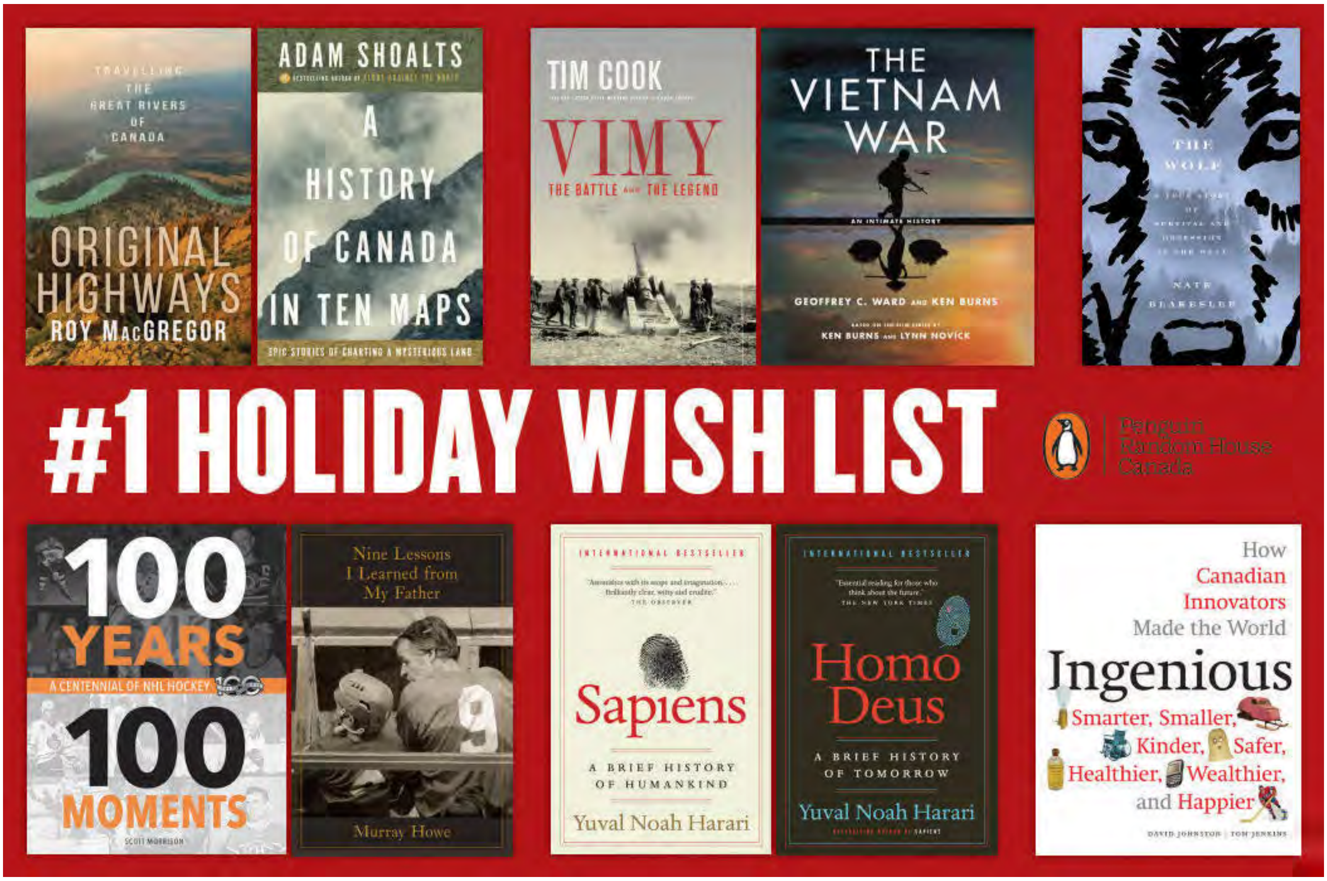
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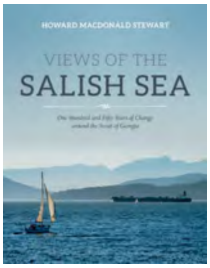

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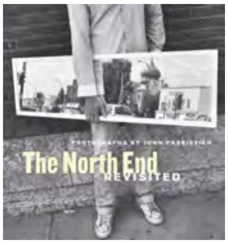

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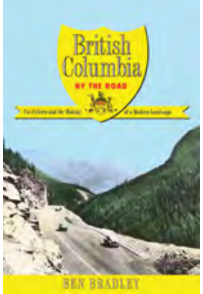

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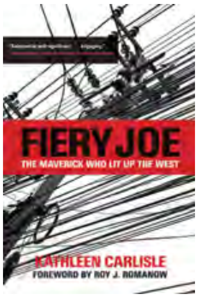

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By Kathleen Carlisle, foreword by Roy Romanow

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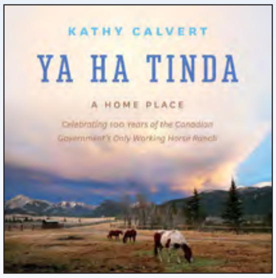
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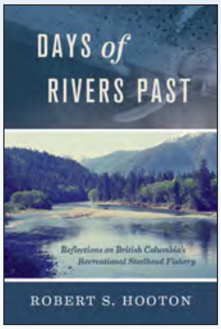
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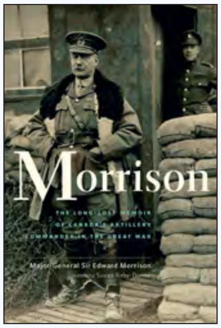

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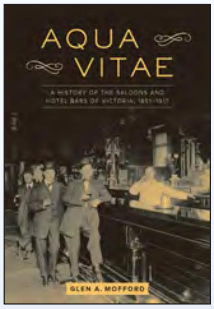
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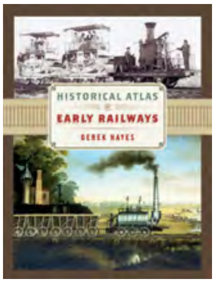

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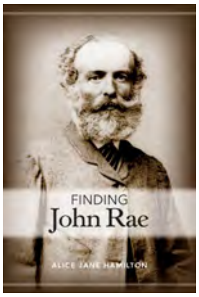

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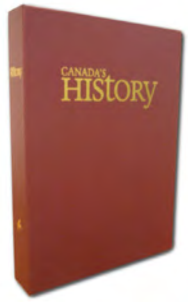

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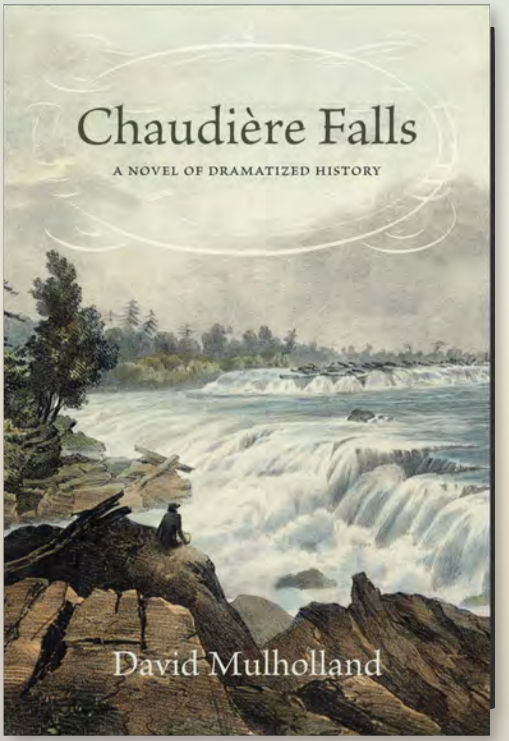

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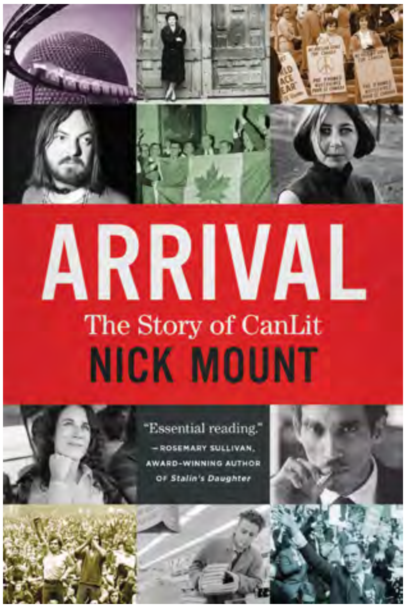


HOMESPUN YARNS

Arrival: The Story of CanLit

by Nick Mount
House of Anansi Press,
416 pages, $29.95

When the journal *Canadian Literature* began publication in 1959, editor George Woodcock set out to review every book of poetry published in Canada. That year, he found twenty-four books to review. By 1971, the journal abandoned its reviewing ambitions because Woodcock was overwhelmed: he predicted a tidal wave of over 250 volumes of poetry that year.

Poets led the way in the explosion of homegrown literature that occurred in Canada in the 1960s and 1970s. Canadian fiction and non-fiction did not explode so dramatically; nevertheless, sales figures for individual authors, such as Pierre Berton, were equally astonishing. There were still shackles on this mushrooming industry. Canadian publishers faced the flood of foreign books and foreign capital. In 1969, American subsidiaries made up sixty per cent of book sales in Canada but published just two new works of Canadian fiction.

Despite this smothering competition, in the 1960s and 1970s Canadian literature morphed from a trickle of often-ignored titles into an enormous cultural phenomenon, starring (among others) Mordecai Richler, Margaret Atwood, Leonard Cohen, Alice Munro, and Michael Ondaatje. Today, CanLit is recognized both as a genre *sui generis* and as an important element in global literary culture.

Now, Nick Mount, professor of English literature at the University of Toronto, has written an idiosyncratic and engaging account of this literary eruption. The story is not just about quantity; it is also about Canadian readers and writers discovering their own country. Most of the titles were set in Canada.

What triggered the CanLit boom? The 1951 Massey report, which urged government support for the arts, was part of the story — but only part. Increased affluence, nationalism, and higher levels of education were equally important; the country was hungry for its own cultural heroes. As Canadians began to hanker after an identity distinct from their colonial predecessors or southern neighbours, literary creation took off. Al Purdy, Hugh Hood, and Milton Acorn were among the early successes, but they would never have found a readership without CBC's Robert Weaver or the editorial staff of magazines like the *Tamarack Review*. Almost all of the writers from this period who became stars in the CanLit galaxy began with small presses staffed by unpaid enthusiasts.

As sales grew alongside the Canadian economy, so did the talent pool and the interest from larger houses. In strode Jack McClelland, whose father was co-founder of Toronto's McClelland & Stewart. By the end of the 1960s, M&S under Jack's leadership was selling $5 million a year worth of Canadian titles. McClelland's author Margaret Laurence told him, "Damn near single-handedly, you transformed the Canadian publishing scene from one of mediocrity and dullness to one of enormous interest and vitality."

This is an ambitious book: Mount's canvas is the whole country, not just the bed-hopping literati of downtown Toronto. He explores the British Columbia, Quebec, and Maritimes scenes, from the boys' club atmosphere of Vancouver's *Tish* magazine to the lonely struggles of New Brunswick's Alden Nowlan, "the people's poet." He parses the achievements of both English- and French-speaking Quebecers, the latter united by their political discontent. He gives us about thirty mini-biographies of the major players — publishers and critics as well as creators — who fomented the boom.

Arrival is both witty and opinionated, and, thanks to more than a hundred brief assessments of major works in the CanLit canon, it is far more than a general survey. Mount captures the essence of each book and rates it: one star for getting published at all, five stars for becoming a world classic. I particularly appreciated these capsule reviews, because I learned of books I didn't know, and I was reminded of my reactions to those I did know. (I certainly didn't agree with all of Mount's opinions — but that's the nature of reviewing.)

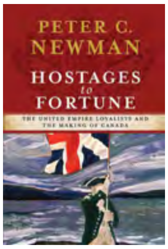
Given the fragmented nature of Canadian society, and the diverse roots of its culture, it is impressive that Mount covered so much ground. It is even more astonishing that the CanLit explosion occurred, from coast to coast. Today we have moved on to a different kind of CanLit boom: Writers, publishers, and readers look for stories not about pioneers on a boreal landscape but about immigrant experiences in urban jungles. Mount has helped to explain, in his own words, "how we got from there to here, from a country without a literature to a literature without a country."

Reviewed by **Charlotte Gray**, the former chair of Canada's National History Society. Her tenth book, *The Promise of Canada*, was published in the fall of 2016.

LIBERTY FOR SOME

Hostages to Fortune: The United Empire Loyalists and the Making of Canada

by Peter C. Newman
Simon & Schuster,
271 pages, $36.95



There is no shortage of books on the United Empire Loyalists, those immigrants who came north when the Thirteen Colonies rebelled against British rule and created the United States of America. Do we really need another one? The quick answer is no — but when the author is Peter C. Newman, one of the most celebrated historians in Canada, we shouldn't be that hasty.

Newman's *Hostages to Fortune* is a highly readable account of the Loyalist experience and the Loyalists' influence on Canada more than two centuries after they fled the United States as refugees. What they endured should not be taken lightly. Newman recounts example after example of unspeakable cruelty meted out by American patriots, the men who were fighting for American independence. Murder was not good enough, it seems; torture was needed first.

Why would people be killed? In some cases, it was because they expressed their plans to vote in favour of British rule. Despite the American Revolution's glorious ideals of freedom and liberty, the Loyalists' fate was sealed by thugs who were determined to get their way. The inconsistencies with many popular American narratives do not end there. Newman notes that George Washington owned almost two hundred slaves and supported the public persecution of Loyalists — and that he was not a great leader in battle, to boot.

The flood of Loyalists into territory that is now Canada, and which at the time was still safe in British hands, was pivotal in the history of this country. The arrival of thousands of people was too much for the colonial leaders to deal with, and the result was new communities and new government structures. The Loyalists were the catalyst for today's New Brunswick, Nova Scotia, and Ontario.

A generation later, these Loyalists and their descendants were again called upon to show their support for the British Crown. The War of 1812 pitted Americans against British subjects, and again a terrible amount of blood was spilled before the two sides reached what was, in effect, a stalemate. Boundaries between the British and Americans did not change as a result of the fighting. That war did, however, make it clear that the United States would be here to stay, as would British North America.

A history without a personal touch can miss the mark with readers; the

JOANNA KAFAROWSKI
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events of the past will seem disconnected and remote. As Newman tells the story of the Loyalists, he returns repeatedly to members of the Jarvis family, who were making their homes in Connecticut before the American Revolution made it impossible for them to stay. They came north to Canada, Loyalist to the core — and loyal they remained. Today the Jarvis name graces one of the most important streets in Toronto, just one small reminder of the family's influence and long history here.

Newman notes that, in sheer numbers, the Loyalists were soon overtaken by the flood of immigration from the British Isles that began in the 1820s. But there should be no mistaking their lasting contribution to Canadian history.

Hostages to Fortune is a fascinating book and brings many forgotten aspects of Loyalist history to a broad audience while cutting through some of the myths that have been built up over time. What else should we expect from Peter C. Newman?

Reviewed by **Dave Obee**, a member of the board of Canada's History Society with no known Loyalist ancestry.

EYE ON PROGRESS This photograph by George Hunter shows the Pearl Harbour Bar in Dawson, Yukon, in 1950. Hunter, who is among this country's most published documentary photographers, even learned to be a pilot so that he could travel easily and make aerial photographs. The new book *George Hunter's Canada: Iconic Images from Canada's Most Prolific Photographer* (Firefly Books, 92 pages, $19.95) includes dozens of his colour and black-and-white images of people, workplaces, landscapes, and cityscapes, including his photograph of a fishing boat that was used for a five-dollar bill.

COURTESY FIREFLY BOOKS

MORE BOOKS

Bison and People on the North American Great Plains: A Deep Environmental History

edited by Geoff Cunfer and Bill Waiser
Texas A&M University Press,
339 pages, $82

I am likely not alone in having believed that bison all but disappeared from the West because of ruthless mass killing by white hunters. My schooling impressed me with stories of "sportsmen" picking off the animals from moving trains and letting them rot where they fell.

These things did happen. But, according to recent scholarship, the deliberate extermination of bison, which was carried out mostly across the border, was not the sole factor that led to their near extinction. What actually happened is more nuanced.

Bison and People on the North American Great Plains upends many commonly held ideas, such as that bison had always populated the plains in large and steady numbers. The prairie was once home to a diversity of large animal species. It was only after the extinction of most of them around nine thousand years ago — due to over-hunting, climate change, and other factors — that bison multiplied like weeds to cover the prairie. Nor was the prairie always prairie. Fires deliberately set by Indigenous people to clear forests and facilitate hunting had, by the year 1700, created a vast grassland in the centre of the continent. At this time, bison populations peaked to about twenty-nine million.

Then came the horses. Introduced by the Spanish in the seventeenth century, they were everywhere by 1750. They competed with bison for grazing land and provided hunters an efficient means of killing their prey. Dried bison meat — pemmican — was traded to other Indigenous tribes and later to European newcomers, which led to more bison being killed than were being reproduced, especially in the southern plains.

The bison herd had already been reduced by twenty-five per cent by 1840, when the story familiar to most of us began — the final slaughter fuelled by the demand for hides and the desire to clear the plains for white settlement.

This highly accessible book includes essays by academics from a variety of disciplines. While it includes the views of Métis and Lakota people, none of the scholars are described as Indigenous. However, it's well worth reading for anyone interested in this fascinating period of environmental history. — *Nelle Oosterom*

Bearing Witness: Journalists, Record Keepers and the 1917 Halifax Explosion

by Michael Dupuis
Fernwood Publishing, 208 pages, $30

HALIFAX WRECKED
Bearing Witness

No one had ever seen anything like it. Nor would anyone again, until 1945, when an atomic bomb nicknamed "Little Boy" was dropped on Hiroshima, Japan.

When the munitions ship *Mont-Blanc* exploded in Halifax Harbour on December 6, 1917, the 2.9-kiloton blast instantly incinerated the ship and vaporized everything near it, causing a swath of destruction and death over ten square kilometres of the city.

Into this disaster zone rushed emergency personnel, aid and rescue workers — and reporters determined to get the story. In *Bearing Witness*, Michael Dupuis tells the story of the Halifax explosion through the many dispatches and stories written by journalists who covered the disaster. While the explosion knocked out most communications to the outside world, the journalists' eyewitness accounts and vivid reporting brought home the sheer, terrible scale of the tragedy.

Many of their newspaper accounts are reproduced in this book verbatim, helping to transport readers back to ground zero in 1917. The book's black-and-white photos and extensive footnotes enhance the reader's overall experience. — *Mark Collin Reid*

A Mile of Make-Believe: A History of the Eaton's Santa Claus Parade

by Steve Penfold
University of Toronto Press,
252 pages, $27.95

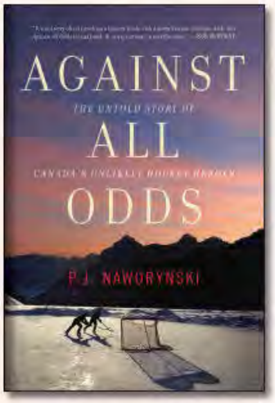
A Mile of Make-Believe
A HISTORY OF THE
EATON'S
SANTA CLAUS
PARADE
STEVE PENFOLD

On December 3, 1905, a jolly red-suited Santa Claus in a wagon made his way through the streets of Toronto from Union Station to Eaton's department store. On the same day, Santa also arrived at the new Eaton's store in Winnipeg in much the same manner. These were the first Eaton's Santa Claus parades.

In his book *A Mile of Make-Believe*, Steve Penfold, an associate professor of history at the University of Toronto, explores the Toronto Eaton's Santa Claus parade from its inception in 1905 to its cancellation in 1982, as well as parades in Winnipeg, Montreal, Edmonton, and Calgary.

Penfold examined the Eaton's Collection, newspapers, and other sources

UNTOLD CANADIAN HISTORY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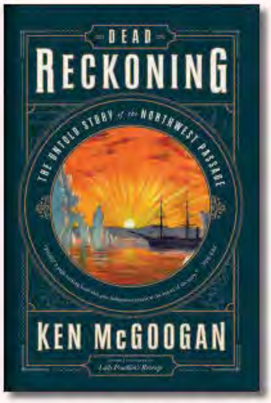
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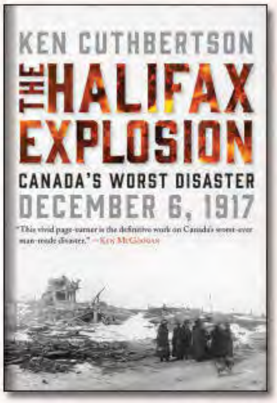
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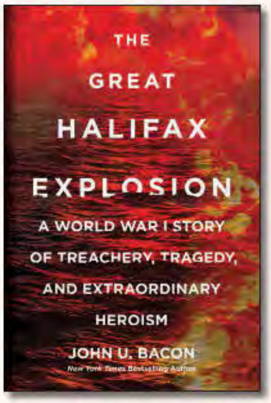
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to explore the reasons for increasingly public Christmas celebrations, Eaton's creation of a single nationally broadcast parade beginning in 1969, and the shift from the "corporate fantastic" to "civic fantastic" in the diaspora of Santa Claus Parades across North America.

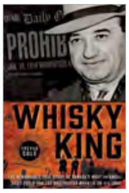
He also considers public and civic reaction to Eaton's parades' cancellation as well as Eaton's failure to adapt to increased suburbanization and to expand into new markets, which led to the company's demise in 1999. Annual Santa Claus parades, without Eaton's sponsorship, remain as fixtures across Canada today.

One need not have witnessed an Eaton's Santa Claus parade to appreciate Penfold's approach to cultural and business history. Black-and-white photos offer a taste of the spectacle and nostalgic moments for those who remember the parades. His book shows how the Eaton's Santa Claus parade redefined the holiday season in ways that remain tangible to this day.
— *Alison Nagy*

The Whisky King: The Remarkable True Story of Canada's Most Infamous Bootlegger and the Undercover Mountie on His Trail

by Trevor Cole

HarperCollins, 512 pages, $34.99



The Whisky King is a page-turning tale of two Italians who pursued their Canadian dreams in opposite ways — one took every opportunity to uphold the law, while the other found ingenious ways to circumvent it and even to flaunt his activities before the public.

Award-winning author Trevor Cole lays out the fascinating story of Rocco Perri, a petty criminal turned bootlegger who eventually rose to become a major crime syndicate leader, based out of Hamilton. Perri was an outlandish character in both his personal and professional lives, and he never shied away from the limelight.

A highlight of the book is an excerpt from a trial transcript, which the author playfully suggests could have been the inspiration for the "Who's on first?" comedy skit. During the trial, Perri claimed that his memory was significantly failing and that he could not remember who was making phone calls from his home. He said he and his consort, Bessie, would often let friends use their telephone — including a friend from Chicago who would supposedly drive up to Hamilton just to make a phone call!

While Perri is the book's main character, Cole expertly weaves in the narrative of Frank (Zanetti) Zaneth. Zaneth wasn't the only officer of the law looking to put Perri away; but he was the RCMP's first undercover operative, and he spent a number of years hot on Perri's trail. Zaneth was so committed to his calling that he often paid his expenses out-of-pocket; his requests for

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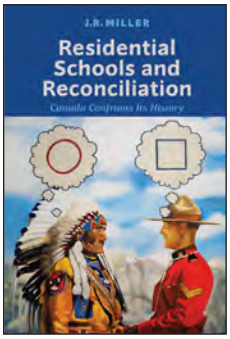

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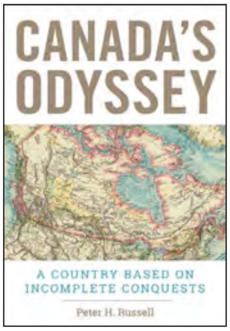

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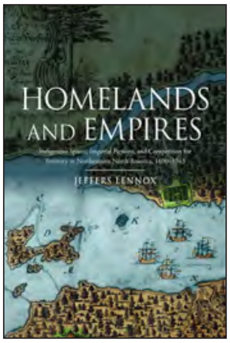
A Country Based on Incomplete Conquests
by Peter H. Russell
'Lucid and lively, Canada's Odyssey *is both a joy to read and also a provocative story about a country that has been and continues to be an unfinished project...This is Big History.'*
Charlotte Gray, author of *The Promise of Canada: 150 Years — People and Ideas That Have Shaped Our Country.*



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by Jeffers Lennox
This book highlights how Indigenous peoples, imperial forces, and settlers competed for space in northeastern North America before the British conquest in 1763.
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per diems were consistently ignored, mishandled, or lost.

Set in a raucous era of rum-runners, molls, and corrupt officials, *The Whisky King* is a most enjoyable read.
— *Tanja Hütter*

One in a Thousand: The Life and Death of Captain Eddie McKay, Royal Flying Corps

by Graham Broad
University of Toronto Press,
201 pages, $26.95

ONE IN A THOUSAND

Alfred Edwin "Eddie" McKay lived a brief life. He was born in 1892 and was killed in action in 1917 at the age of twenty-five. *One in a Thousand* concentrates primarily on his last three years.

McKay was an accomplished athlete by the time he enrolled at what is now known as Western University in London, Ontario, in 1914. In 1915, according to author Graham Broad, McKay "made a fateful decision" to enlist in Britain's Royal Flying Corps.

This book stems from a project that Broad, an associate professor of history at King's University College at Western University, assigned to his students in 2006–2007. They were able to gather basic records about McKay's time as a student and during the war, but afterwards Broad endeavoured to learn more.

In his book, Broad notes that McKay's career as a First World War fighter pilot "was commendable though not exceptionally distinguished" and that there isn't a large amount of information about the man. Fortunately, Broad managed to attain the pilot's logbook, which he had believed to be lost.

Although Broad came across many dead ends and unsolvable mysteries, *One in a Thousand* combines the sparse historical details with information about research techniques. The insights he provides into historical methodology are as interesting as the biographical material about McKay.
— *Beverley Tallon*

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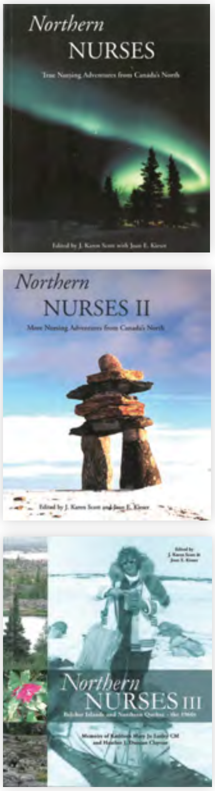

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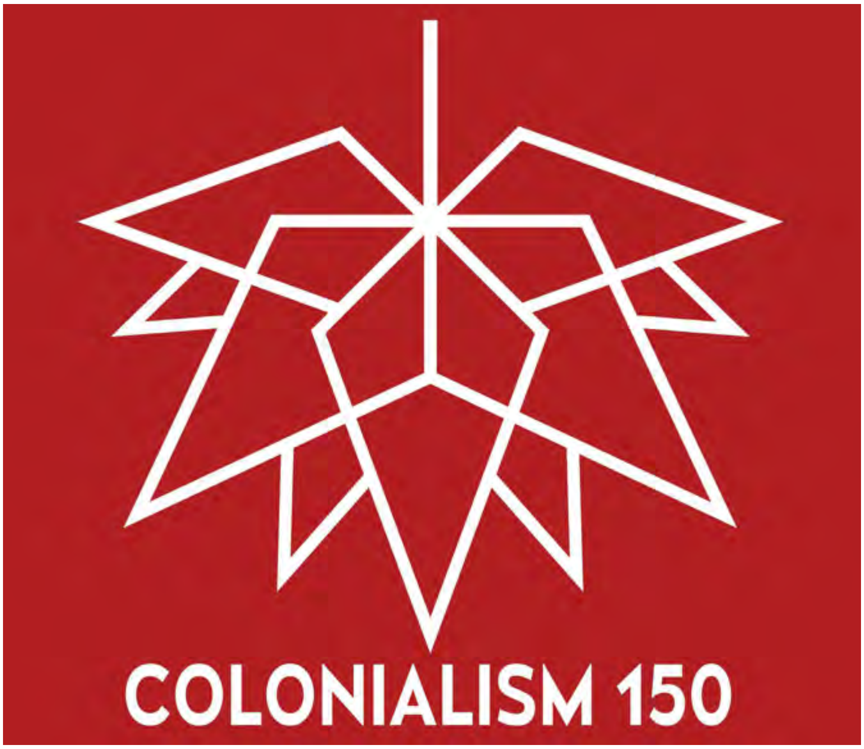


A logo created in response to Canada 150 to raise awareness of the impacts of colonialism.

Uneasy anniversary

The debate over Canada 150 commemorations was difficult – but necessary – for the country.

What happened during Canada 150? The same thing that happens in every anniversary celebration: History turned out to be about the present as well as the past.

The government prepared for Canada 150 with happy talk about "diversity and inclusion, reconciliation with Indigenous peoples, youth, and the environment." There was not much history in the official plan for Canada 150. But in the response there was.

As July 1, 2017, approached, First Nations leaders and Indigenous people across the country put themselves front and centre at every celebration, asking: After 150 years of Canada, what have we got to celebrate?

That First Nations challenge worked. Across the country, there was an uncomfortable tinge to many Canada 150 events. People wondered if they should stay away, or apologize, or join the protest. Even over barbecues at the lake, someone might raise the question of whose lake it really was, anyway. An anniversary that had seemed mostly a celebration had turned into soul-searching: about the meaning of the country, about the meaning of reconciliation, and whether it was really possible to achieve it.

That was a discussion worth having. We live every day with the consequences of the Canadian Constitution of 1867. It has shaped our boundaries, our politics, our rights, and our identities. Except for the 1982 Charter of Rights and Freedoms, the British North America Act of 1867 has largely resisted major amendments for 150 years.

Yet, for all the immense changes Canada has seen in 150 years, a structure put together in 1867 still mostly serves us well. Not to observe Canada 150 would have meant ignoring something remarkable. But the debate that erupted last summer may have shown what really mattered about Canada 150. If Canadians are going to address reconciliation, that Constitution we got 150 years ago is not the problem. Indeed, it may point to the solution.

It was often said during the past year that First Nations were not present in the Constitution-making of 1867 and got barely a line in its text. This is true.

But that one line — which made "Indians, and Lands reserved for the Indians" a federal responsibility — has power. That one line bound Canada to a process already more than a century old in 1867, one that drew on the Royal Proclamation of 1763 and the 1764 Treaty of Niagara. It commits the nation to respect Aboriginal title and to base its dealings with First Nations on treaties, in which the Crown and First Nations are independent parties.

The men who made Confederation were the same ones who passed the Indian Act, confined Indigenous peoples to small, impractical reserves, and developed the residential school system. They and their heirs hardly seemed to feel bound by the treaties they negotiated with First Nations.

But when we hear what First Nations leaders and elders today prescribe as the essential basis for the reconciliation we all need, it is a nation-to-nation relationship based on treaties and shared resources. In other words, it's what the 1867 text provides for.

Much of the half century after Centennial year was taken up with what Quebec needed from Canada. Maybe, in our next half century, Canada will address reconciliation — not by rewriting our Constitution but by starting to live up to it.

That would make Canada 150 well worth remembering.

Note: Regarding my previous column on the discovery of Muriel Robertson as the grieving fiancée of "In Flanders Fields," a reader, Sandra Campbell, has pointed out that she identified Muriel Robertson in "Between the Crosses, Row on Row," an Ottawa Citizen *article in November 1997.*

Christopher Moore comments in every issue of *Canada's History*.

ART DESIGNED BY ERIC RITSKES

Visitors and a costumed interpreter view the bedroom at Laurier House.

PARKS CANADA

For King – and Laurier – and country

Historic Ottawa mansion was home to two of Canada's most important prime ministers. *By Chris Mallinos*

ALMOST IMMEDIATELY AFTER I TAKE MY seat at the table, I'm read a long list of rules. Use two hands at all times. Remove all rings. Absolutely no standing. It doesn't take long to realize that this is serious business.

Then, after I don a pair of white protective gloves, I'm carefully handed the first object — a teapot. Admittedly, I'm a little nervous. With its ornate, intricate design and delicate ivory handle, this is no ordinary teapot. It looks fit for a king — or, to be more precise, William Lyon Mackenzie King.

I'm on a tour of Laurier House, the long-time home of Canada's longest serving prime minister. As a National Historic Site, the house has long welcomed visitors. Now guests can also book a "white glove experience" in some of King's most private rooms, where they are allowed to handle some of his prized possessions. It's history like you've never known it.

Laurier House is located in Ottawa's Sandy Hill neighbourhood, just east of Parliament Hill. It's actually the home of two former prime ministers — Wilfrid Laurier lived there as well. But it's King's presence that stands out most.

Originally built for an Ottawa jeweller, the Second Empire-style house was purchased by the Liberal Party in 1897 as a home for Laurier. Long before 24 Sussex Drive was the official residence, prime ministers of the day were expected to find their own accommodation.

After some extensive renovations, King took over the residence in 1923. He immediately fell in love with the place. On his first night, King wrote in his diary that the home was "quiet and peaceful." He described his new library as "wonderfully beautiful."

It's easy to see why. As soon as I enter, I'm struck by the grandiose foyer, perfectly suitable for such an important residence. The walls are panelled in gorgeous stained white oak from the Ottawa Valley. My guide, Natalie, tells me that the wood was sent to Scotland to be processed before being shipped back to Ottawa.

To the right of the foyer is the drawing room, which is bright and airy thanks to the large bay window. Here I find some of the priceless gifts given to King over the years — a seventeenth-century Japanese silkscreen and a beautiful fifteenth-century Flemish painting.

Upstairs is where King's personality really begins to reveal itself. While the Lauriers reserved the second-floor rooms for guests, King rarely had people stay overnight. He was a solitary man who hated social functions. In fact, journalist Bruce Hutchison — who covered politics during King's time — once called him "the loneliest man in Canada."

It's here where I get my first chance to enter the home's inner sanctum. Natalie invites me past the barrier that blocks the bedroom used by both King and Laurier — but, of course, not before I remove my shoes and put on protective cotton slippers.

The first thing that strikes me is how plain the room is. The beautiful stained oak gives way to bland white walls. King's bed is tiny. Only the furniture — comprised of gifts from prominent Liberals — is fancy. In the corner is a prayer bench thought to have been used by Mary, Queen of Scots.

As I walk around, I think about how sad it feels compared to the rest of the house. There are pictures of King's family near the fireplace. His sister, father, and beloved mother all died in the span of just two years, something that devastated King. Above the bed are two paintings by Homer Watson — one of the prime minister's few close friends — and next to it is a typed list of phone numbers. King's barber and doctor make the list.

The third floor is where King spent most of his time. He often took refuge here from the bustle of Parliament, preferring to work long hours alone in his library. It's here that King guided Canada through the Second World War. And it's here that he met with world leaders, including British Prime Minister Winston Churchill and American President Franklin D. Roosevelt.

The library, as you might expect, is lined with books — nearly three thousand of them. King's desk is set underneath a row of windows. Next to it is a portrait of his mother, Isabel. King loved this portrait and would place fresh flowers underneath it every morning.

Clockwise from top: A front view of Laurier House National Historic Site. Prime ministers William Lyon Mackenzie King and Wilfrid Laurier both lived at Laurier House.

PARKS CANADA, LIBRARY AND ARCHIVES CANADA

My guide Natalie tells me about the influence Isabel had over her son. She says that when he was twenty-two King fell in love with a nurse. But his mother disapproved of her, so he ended the relationship. King remained a lifelong bachelor. Underneath Isabel's portrait is a small silver box containing her wedding ring and a lock of her hair.

The library also reveals a hobby that King went to great lengths to hide from the public: talking to the dead. Placed on his mother's piano is his crystal ball, which he received as a gift in 1937. King was a big believer in spiritualism and used seances to reconnect with his loved ones — and with his mentor, Laurier.

Not only did King believe in talking to the dead, he also expressed an interest in communicating with the living after he died. So, in 1977, the CBC hosted a seance in King's library to try to reach out to him. Sure enough, there he was, eager to give his advice to Prime Minister Pierre Trudeau on the brewing separatist movement in Quebec. Or so said the psychic.

I ask Natalie about all of this. Not surprisingly, she's skeptical. Still, she does point to some strange occurrences in the house — like the time a portrait of Laurier mysteriously fell to the ground without a trace of damage. It was as if someone picked it up and placed it on the floor. Natalie tells me that the house is a frequent stop for ghost hunters.

Spirits or no spirits, I'm fascinated by Laurier House. As my tour comes to an end, I begin to think about King's legacy and the incredible impact he had on Canada. And I think about how important this house was to him. As I step back out the front door, I feel like I've gotten to know the former prime minister just a little bit better.

Chris Mallinos is an Ottawa-based writer.

A swab used to collect DNA for testing.

Cellular sleuthing

Using DNA to fish in the genetic pool. *by Paul Jones*

So! You've finally ordered a DNA test from a reputable organization (see "Roots", October-November, 2016).

You've swabbed your cheeks or deposited saliva in a tube, sent the collection kit to the lab, and then waited, and waited.

At long last you get an e-mail message that your results are ready for online inspection. As you're not an orphan and know full well where all your grandparents come from, you skip the cocktail-party fodder provided in the ethnicity estimates.

Instead you click on the link to your DNA matches. You have no prior expectations, no specific lost cousin you're looking for. You're not planning to test a genealogical hypothesis (see "Roots," August-September, 2017). You'll just follow the leads where they take you.

Well, it's probably not the epiphany you were hoping for.

You cast your eyes down a list of unfamiliar people, many identified only by strange online handles. Each has a jargon-y estimated relationship to you such as "2nd to 4th cousin".

There may be mysterious statistics expressed in segments, percentages and/or "centiMorgans" (abbreviated "cM").

Is that all there is?

You wouldn't be the first person to throw up your hands at this point and decide that DNA is not for you. Since you had no clear objective in testing, there's no obvious next step. So let's focus your work. We'll systematically look for a match that's in some way unexpected.

For example, my friend Hazel recently told me that she'd done her DNA and was amazed to see her friend Lois listed among her close genetic relatives. In fact Hazel's surprise bordered on out-and-out skepticism.

To me, by contrast, it sounded like a story that had to be pursued.

My friend Linda just discovered two men who are comparatively close genetic matches not only to herself, but also to her mother and several other relatives. After a painstaking analysis, it seems likely that there was an illegitimacy in Linda's maternal grandfather's extended family. That's an unexpected development!

Already in these two straightforward examples, we touch upon a number of basic principles:

- DNA does not lie, although it may prevaricate. A finding of close genetic relatedness is not something that can be dismissed as nonsense.
- DNA does not observe social decorum. If you don't want to learn about illegitimacies and other skeletons in the family closet, don't get tested.
- Start with your close matches, especially those estimated to be second cousins or closer. What meaningful stories could you derive for, say, a fifth cousin?
- Contact matches who are of interest to you. All the testing companies allow this through secure, private messaging.
- It's an unexpected bonus if you actually see among your matches the name of someone you recognize, as in Hazel's case. More likely you'll have to look for clues in your matches' family trees or their lists of ancestral surnames and locations.
- Make sure you test surviving members of earlier generations (such as Linda's mother) ASAP. They won't be here forever.
- Testing other family members can help narrow your search.
- Don't take too literally the estimated relationships attributed to your matches by the testing company. There can be several relationships that yield the same DNA finding.

Once you've mastered the basics, you can begin to explore the exciting analytic tools available from the testing companies and third-party organizations like GEDmatch — such as phasing, chromosome browsing, mapping & painting, DNA circles, triangulation, and on and on.

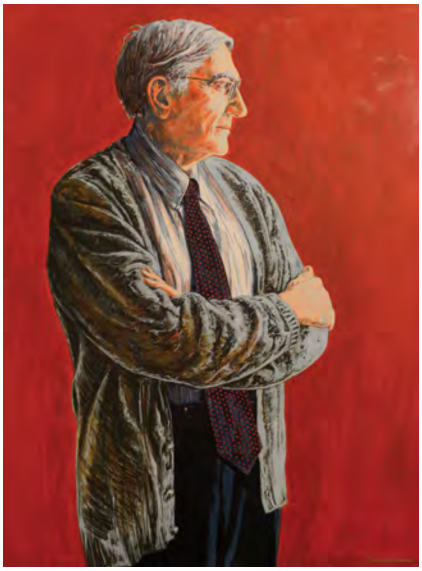
If you keep at it, you'll continue to make interesting discoveries. Linda, for example, recently verified a previously unknown connection to the Scottish poet and folklorist, William Montgomerie. Was he discussing DNA perhaps in this couplet?

The life of light it seems,
And all things burn with it, as with a flame.

Paul Jones, a former publisher, is a writer, a consultant, and an avid genealogist. Note: Some names have been changed to protect the privacy of those who have generously shared their stories.

ISTOCK

Governor General David Johnston invests astronaut Julie Payette as an officer of the Order of Canada in 2011. Payette was installed as Governor General in October.



A portrait of Governor General Roméo LeBlanc that hangs at Rideau Hall.

It's an honour

Governor General's History Awards celebrate Canada's history champions. *by Janet Walker*

As this issue of *Canada's History* magazine goes to press, Canada's National History Society is preparing for the annual presentation of the Governor General's History Awards, scheduled to take place in Ottawa in late November.

At the event, an impressive group of new award recipients — teachers, writers, filmmakers, museum professionals, scholars, community volunteers and youth — will for the first time meet with Canada's new Governor General, Her Excellency the Right Honourable Julie Payette.

Our partnership with Rideau Hall goes back to 1996, when His Excellency the Right Honourable Governor General Roméo LeBlanc — a former teacher himself — joined with Canada's History Society to establish a new award recognizing history teachers who went beyond the call of duty to engage their students and to encourage them to explore the past.

The goal of the Governor General's Award for Excellence in Teaching Canadian History was twofold — to applaud the teachers' exemplary efforts, and to enable recipients to exchange ideas and best practices and then share these insights with the wider teaching community.

Since then, this joint initiative of Canada's History Society and the Governor General has expanded into the Governor General's History Awards and has acknowledged hundreds of recipients and finalists in a number of categories.

Today, the awards program features five different categories of honours and involves the leading agencies of Canada's diverse history and heritage community. It provides an annual opportunity for the history community to come together to celebrate Canada's past and to learn from one another.

It was in this spirit of learning that, in 2016, His Excellency the Right Honoural Governor General David Johnston invited all past recipients of the Governor General's History Award for Excellence in Teaching to Rideau Hall for a national meeting that encouraged the use of multimedia technologies and scientific research in the classroom.

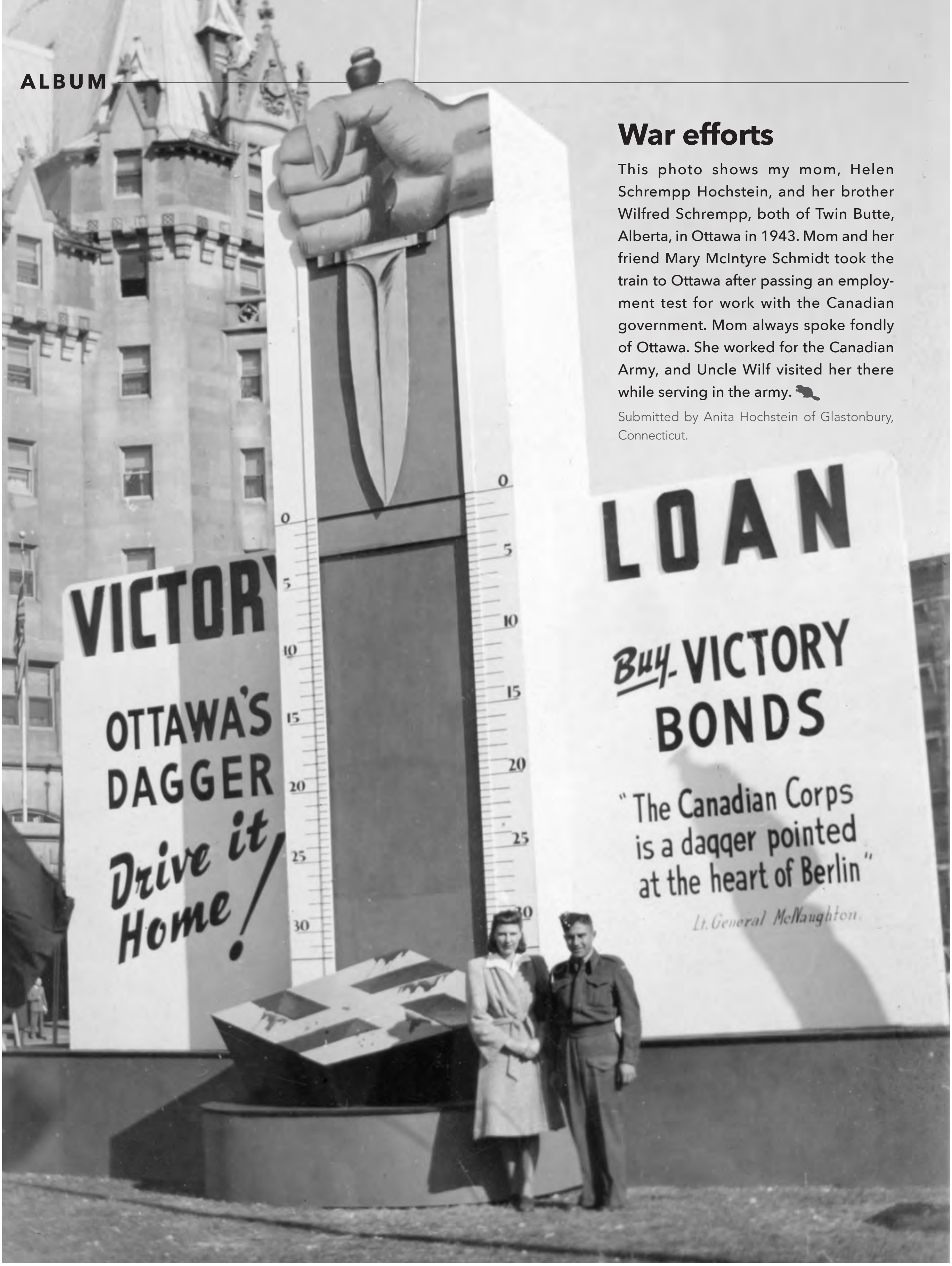
At the gathering, the Governor General spoke of the Truth and Reconciliation Commission's report, which stated that Canadians need to learn more about the history of residential schools and of treaties and to recognize the contributions Indigenous peoples have made to the building of Canada. His message was well received by the teachers, who themselves are continually developing new ways to bring history — and particularly Indigenous history — to Canadian students.

For more than two decades, the Governor General's History Awards have celebrated the achievements of individuals and organizations that make our past relevant, empowering, and accessible. Canada's History Society is honoured to be able to enjoy this vital and valued relationship with the Governor General of Canada — and to recognize those who help to make our history truly inclusive.

We deeply appreciate the inspiring efforts of individuals and groups that work every day to preserve the past and to pass it on to future generations.

Janet Walker is the President and CEO of Canada's History Society.

CANADIAN PRESS; RIDEAU HALL.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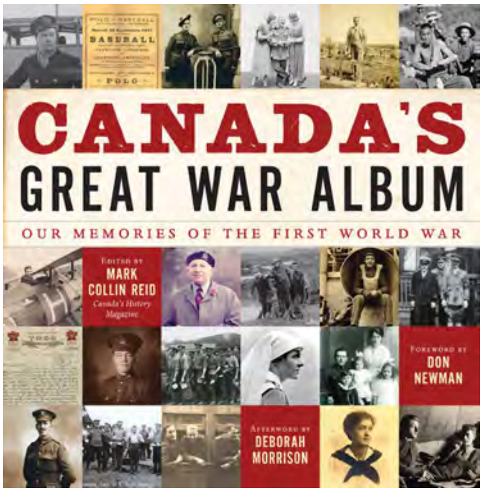
War efforts

This photo shows my mom, Helen Schrempp Hochstein, and her brother Wilfred Schrempp, both of Twin Butte, Alberta, in Ottawa in 1943. Mom and her friend Mary McIntyre Schmidt took the train to Ottawa after passing an employment test for work with the Canadian government. Mom always spoke fondly of Ottawa. She worked for the Canadian Army, and Uncle Wilf visited her there while serving in the army.

Submitted by Anita Hochstein of Glastonbury, Connecticut.

Do you have a photograph that captures a moment, important or ordinary, in Canada's history? If so, have it copied (please don't send priceless originals) and mail it to Album, c/o Canada's History, Bryce Hall, Main Floor, 515 Portage Avenue, Winnipeg, MB R3B 2E9. Or email your photo to album@CanadasHistory.ca. Please provide a brief description of the photo, including its date and location. If possible, identify people in the photograph and provide further information about the event or situation illustrated. Photos may be cropped or adjusted as necessary for presentation in the magazine. To have your posted submission returned, please include a stamped, self-addressed envelope.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